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THE ORATION

OF

HYPERIDES AGAINST DEMOSTHENES.



Cambridge :  
Printed at the University Press.

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ΤΗΕΡΙΔΗΣ ΚΑΤΑ ΔΗΜΟΣΘΕΝΟΥΣ.

THE ORATION

OF

HYPERIDES AGAINST DEMOSTHENES,

RESPECTING THE TREASURE OF HARPALUS.

THE FRAGMENTS OF THE GREEK TEXT, NOW FIRST EDITED FROM THE FACSIMILE OF  
THE MS. DISCOVERED AT EGYPTIAN THEBES IN 1847; TOGETHER WITH OTHER  
FRAGMENTS OF THE SAME ORATION CITED IN ANCIENT WRITERS

WITH A PRELIMINARY DISSERTATION AND NOTES, AND A FACSIMILE  
OF A PORTION OF THE MS.

BY CHURCHILL BABINGTON, M.A.,

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1850.

Plane apud me statueram nihil esse tam abditum quod non reserari nihil tam munitum quod non expugnari diligentia et labore posset. Caterum nec membranae hiantia vulnera nec plurimorum foliorum aeternam iacturam ... neque denique quicquid ablutione aut rasura corruptum fuit revocare in integrum potui.

ANGELO MAI.

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TO  
THE MEMBERS OF THE  
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THE Editor desires to express the obligations under which he lies to the SYNDICS of the University Press, for their liberality in relieving him from the expense both of the Press-work and of the Paper for the present volume.

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## PREFACE.

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THE reader is presented in the following pages with one of the most important (if not the most important) of the accessions which have been made during the present century to the literature of ancient Greece. Not only have the relics of a famous Athenian orator (one of *The Ten* comprised in the Alexandrian Canon) been literally rescued from the tomb, but those relics form no inconsiderable portion of the principal accusation upon which the greatest of Orators was convicted of bribery, and banished from his country. Into the question of the guilt or innocence of Demosthenes it is not necessary for an Editor to enter, or to express an opinion upon a subject on which such men as Droysen and Niebuhr, Mitford and Thirlwall, have come to opposite conclusions. That the Oration of Hyperides must henceforth enter into the materials on which the historian will form his judgment, is almost too evident to require remark.

Nor will the historian only, but the scholar and philologist also, find matter of interest in the relics of Hyperides. Several words and expressions which are not very usual are here to be met with; and, indeed, one of the words (*κατατομή*) is hardly (putting the grammarians aside) to be found elsewhere in the sense in which Hyperides employs it. The Lexicographer, too, will have to add *προανασχεπτέω* to the existing multitude of compound verbs.

With respect to the arrangement of the Fragments, I have endeavoured so to distribute them, that those which best admit of being compared together may lie nearest to each other. They are placed under four sections, which treat of different subjects, although it will sometimes unavoidably happen, that a portion or a column of a fragment which is included in one section has reference to another. Thus, also, Fragment 19. is arranged in the second section (though it more properly belongs to the third), because it appears to be closely connected with Fragment 11 immediately preceding.

In the arguments placed at the headings of the Fragments, when several of them relate to the same subject, the contents are mostly described at the beginning of the first, and *The same subject continued* is written at the head of those which follow; although, perhaps, some particular which is mentioned in the argument may not be found in that Fragment to which it is prefixed, but in one which follows close upon it. Sometimes, again, I have expressed at length in the argument what the text itself rather hints at, or what seems to be intended by broken clauses. The convenience of the reader has been principally aimed at, both in the arrangement and in the arguments; while, at the same time, a critic who is so inclined may perhaps find scope for taking exception.

I have not ventured to omit any portion of the Fragments: but wherever a letter is legible it will be found. This plan will probably be thought, on the whole, the most satisfactory that could have been pursued. If any letters or parts of words had been suppressed, the reader would have been continually suspicious that something important might have been omitted: whereas, being in possession of everything legible, he can now

exercise his own ingenuity upon it ; and, in order that he may have the opportunity of attempting to combine the letters and broken words with other fragments, I have endeavoured to represent or describe the position which they occupied in the columns.

The types which are employed in the columns were cast for Kipling's Edition of the *Codex Beza* ; in their general shape they for the most part resemble the characters of our MS. : the precise form of the alphabet however, and the style of writing will be known from the facsimile of a portion of the MS., which has been copied for this edition. The letters in the columns which are printed in a smaller character are scarcely legible in the MS. ; being either much mutilated, or very obscurely written. Those which are printed in red are, in most cases, missing altogether (the papyrus itself being commonly torn away) ; or if not, the relics which remain on the papyrus are utterly illegible, as represented in the facsimile.

Thus the reader will see at a glance what letters in the columns can be read with tolerable certainty ; what letters are mutilated, or ill-formed (of which the reading is oftentimes extremely doubtful) ; and likewise those which are supplied entirely from conjecture.

Below the columns the Greek text is printed in ordinary characters, with accents and breathings ; the orthography of the scribe (which is always retained in the columns) having been altered where it differs from modern usage, and his clerical errors corrected.

With regard to the conjectural restorations, many of them, it must be confessed, are questionable : more particularly in Fragments 1, 3, 5, 7, 10, 16, 18. I can only say that

I have inserted what has appeared to me, on the whole, to be most probable, and have, in some instances, proposed in the notes another possible method of supplying the hiatus.

The notes, it may be said, are disproportionately large, compared with the text. But it should be considered that the Fragments of Hyperides are mostly too brief to speak for themselves: and that it therefore becomes more necessary to illustrate them largely by references to other sources.

As the discovery of this MS. has excited great interest in the literary world, and as this work may therefore come into the hands of some who have not ready access to several of the books referred to, the illustrations from other writers are, in the more important cases, given at length.

In order that the reader may have as much as possible of the Oration before him, some pains have been taken to search for fragments and allusions amongst the grammarians and other ancient writers: the citation from Alexander is of respectable length; and the passage quoted by Priscian and others, though short, is of high importance, because it explains two fragments of our MS., of which the scope would be otherwise obscure.

The errors which may be detected in the text or in the notes, may, it is hoped, admit of some palliation when the extreme difficulty of the task is taken into account. It will be well if they are not found to be very numerous or gross.

In conclusion, my best thanks are due to many friends who have allowed me to consult them on various points of difficulty, more particularly to the Rev. Philip Bliss, D.C.L., Principal of St Mary's Hall, Oxford; the Rev. W. H. Bateson, B.D., Fellow of St John's College, Cambridge, and Public



Orator of the University; to the Rev. H. O. Coxe, M.A., Sub-librarian of the Bodleian Library, Oxford; to T. Field, Esq., M.A.; to the Rev. J. S. Wood, M.A.; to G. G. Holmes, Esq., M.A.; to H. Russell, Esq., M.A.; and to J. E. B. Mayor, Esq., B.A., Fellows of St John's College, Cambridge.

Nor ought I to omit mention of the interest taken in my Edition by various Members of the Royal Society of Literature, under whose auspices the facsimile of the Manuscript was circulated, or of the printed communications and written information which I have received from John Hogg, Esq., M.A., F.R.S., late Fellow of St Peter's College, Cambridge; from the Rev. R. Cattermole, B.D., Secretary of the Society, from Samuel Birch, Esq., Assistant Keeper of the Antiquities, British Museum; from Joseph Bonomi, Esq., and especially from Patrick Colquhoun, Esq., M.A., Barrister-at-Law. I am indebted also to A. C. Harris, Esq., for a copy of his most beautiful Facsimile.

ST JOHN'S COLLEGE, CAMBRIDGE,

*Dec. 20, 1849.*





## PRELIMINARY DISSERTATION.

IT shall be my object in the following Dissertation to furnish a concise account of the discovery of the MS. from the Faecsimile of which this edition is made, of the mode of writing therein employed, and of its probable antiquity : also, in the second place, to prove by external and internal evidence that Hyperides is the author of the Oration.

I. With respect to the discovery of the MS., our information on this point is derived from A. C. Harris, Esq. of Alexandria. In a paper, entitled *Description of a Greek MS. found at Thebes*, which was read before the Royal Society of Literature (Jan. 13, 1848), and has since been printed in their Transactions (Vol. III. new series), Mr Harris says, "When inquiring at Thebes last winter for Taludic fragments, some broken Greek Papyri were shewn to me for sale, and I purchased them. One of these is remarkable, and will prove to be of great interest to the lovers of classical literature." In the Preface to his Faecsimile he writes as follows : "The following Fragments of a Papyrus were bought by me from a dealer in antiquities at Thebes of Upper Egypt, in the spring of 1847.....In a visit to Thebes during the spring of the present year, I used my best endeavours to ascertain the spot from which these MSS. were taken by the Arab excavators, but without success. The Oration is written upon papyrus of a better sort." The Preface is dated London, Aug. 1, 1848.

In the Minutes of the proceedings of the Royal Society of Literature for 1847-8, a speculation is hazarded, that the MS. was taken from the tombs, having been buried along with a mummy. "This MS. is unique among the contents of the tombs of Thebes. At first sight it would seem that, so far from expecting to find remains of classical literature in such a place, we ought to be astonished that some inexplicable accident should have enabled us to make this addition to our store ; but when we reflect on the numbers of rhetoricians, philosophers, and literary men who used to flock from Greece as well as Rome to the banks of the Nile, and notice a practice that prevailed in that country of burying writings with the dead, our wonder ceases, and we begin to entertain legitimate hopes that the discovery of this Oration may be followed by that of portions, at least, of many of the lost works of antiquity."

It should be added, that the original MS. is now in London, being left in the care of Messrs. Ranking, Bankers, St. Helen's Court, City\*.

The original form of the MS. is no doubt rightly described by Mr. Harris: "In its perfect state it was one roll of paper (papyrus), but the writing is divided into pages, with a margin separating them of  $\frac{7}{10}$  of an inch." The breadth of the margin between the columns or pages is variable, and is sometimes  $1\frac{1}{10}$  of an inch, (*e.g.* Frag. 6); but it usually falls a little short of one inch. There is likewise a margin above the pages and below them. The former, when perfect, was  $2\frac{6}{10}$  inches, or a little more; the lower margin was at least  $3\frac{3}{10}$  inches wide. The average number of lines in a column cannot be exactly determined: one page, which has a margin above and below, has 27 almost perfect lines; and the adjacent page has 27 imperfect lines, but originally, I suspect, contained 28 lines. (Fragment 1.) There were probably 28 lines in the second page of Fragment 3. In the second column of Fragment 4 there are 28 lines still remaining, and I believe that there was another line when the MS. was perfect. In the first column of the same Fragment there may have been 29 or even 30 lines. In Fragment 2 there can hardly have been less than 27 lines in the columns. These are the only Fragments from which the number of lines in a page can be determined or conjectured.

The length of the page (excluding the margins) is in Fragment 1. col. 1.  $6\frac{3}{10}$  inches: in Fragment 1. col. 2.  $6\frac{2}{10}$  inches (where one line is probably lost): in Fragment 3. col. 2. the length of the page can hardly have been less than  $6\frac{1}{2}$  inches; the first two columns of Fragment 4 are now nearly  $6\frac{1}{2}$  inches long, and a line is probably lost in each of them. Upon the whole therefore we shall be nearly correct in stating the entire length of the pages (including the margins) to be twelve inches and a half.

The number of letters in a line varies considerably, and this variation renders the work of restoration more difficult where the MS. is mutilated. Fifteen and sixteen are the most usual numbers, but sometimes there are only thirteen letters, *e.g.* ὅλων πραγμάτων, Fragment 4. col. 2: κατηγορούντων, Fragment 14. col. 3. σου καταγνῶναι, Fragment 1. col. 2. On the other

\* Upon making inquiry, I learned that the key of the box containing the MS. was at Alexandria: and it was then too late to make application to Mr Harris, as almost the whole work was struck off. Should I receive permission to inspect it, the results of my examination can be made known at some future time. Nothing can

be more beautifully executed than the Facsimile, but nevertheless a microscope might very possibly bring to light letters which have almost vanished in several places of the MS., and which are quite illegible in the copy. In one or two remarks which I have made, (on the colour of the ink, for example,) I have relied on trustworthy information.

hand, we have nineteen letters in Fragment 15. col. 1. *καὶ καὶ χρῆται τοῖς τοῖς*, and in Fragment 2. col. 2. there are eighteen letters: *τοῖς ἐν τῷ αὐτῷ ἐξ ἀρχῆς*. In such cases the last letters in the line are written in smaller characters. (See Plate I. of this Edition). In some cases a mark, not unlike the algebraic symbol  $\times$ , is placed at the end of a line to fill it up: it occurs indifferently at the end of a word, *e.g.* *ἐπαπορθῶν* $\times$ , and *κρίνας* $\times$ , Fragment 4. col. 2. or in the middle of a word, *e.g.* *νόσαν*. Fragment 4. col. 2. This mark (which may be seen in the facsimile of parts of the MS. engraved for this edition) is not expressed in the printed columns.

The division of the words at the ends of the lines is remarkable for the disregard paid to the place in the syllable at which the disjunction occurs. Thus *ἐπ' ἐμῶν*, Fragment 15. is so divided that *φουσων* commences the line. Very frequently we have a vowel at the end of a line, when two consonants follow, *e.g.* *ἔσα | σται, ἔρα | χυῶν, ἐπιστάμ | σθαι, πρῶ | γμασων, προσενηε | γιέου, &c., &c.*, but the scribe does not appear to have observed any rule in the matter, for he has divided similar words differently, as *προῦδανεισ | μέως, αἰτῶν | σῶν*. There is in general no division between the words; but in some instances the words are apparently kept distinct, since some of the letters in the same word are not unfrequently united as in running-hand; while at other times the letters at the end of a word are closely combined with the commencement of that which follows.

A straight line is frequently drawn over one or more letters at the beginning of a line; and, but very rarely, over letters in the middle of a line, as in Fragment 5. col. 2. Examples of both kinds are figured in Plate I. of this edition. These lines are uniformly expressed in the printed columns; they may possibly indicate that a stop occurs near to the place where they are: but if this be their meaning they are capriciously written. A straight line is also drawn in several places over letters which are repeated by a clerical error, or otherwise miswritten. In some cases, but not always, a stroke is likewise drawn through those letters; this stroke I have not been able to express in the printed columns. A line which is either straight or nearly so is in various places drawn over letters at the ends of lines to indicate the omission of a *n*. Thus the last letter of *ἀποθνήσκων* is omitted in Fragment 24: of *αἰτῶν* (twice) in Fragment 14: of *ταύτων* in Fragment 14: of *ἑμῶν* in Fragment 9.

If the scribe has omitted a letter, the error has been corrected by simply writing in smaller character the letter so left out between the lines as the *σ* in *γράφασα*, Fragment 1: the *ν* in *Ἀγνοεῖς*, Fragment 12. An *α* is written

over the  $\iota$  of ἐλπῖδα in Fragment 5, the meaning of which I am unable to explain. These letters so written are expressed in the printed columns by smaller types inserted between the lines.

When a letter written between the lines indicates a correction, the letter under the correction is sometimes struck out, sometimes not. Thus διαλαβών, Fragment 1. is corrected to διαβαλὼν, where no stroke is drawn through the  $\lambda$  or  $\beta$ , but a point is placed in the superscript  $\lambda$ . On the other hand, ἀποδόντος is corrected into ἀποδόντες, Fragment 2; two strokes being also drawn through the  $\sigma$ : in Fragment 6. ἐξελέγειν is corrected to ἐξελέγειν, where the  $\xi$  (over which the  $\chi$  is written) has one stroke drawn through it. Examples of various corrections may be seen in Plate I. of the present work.

An interpolated word by way of correction, also made in smaller characters, occurs in Fragment 4. col. 3. In Fragment 5. col. 1. the word written between the lines may perhaps have been a correction, perhaps a various reading, or a scholium. These words were probably written by the same hand that wrote the rest, as the colour of the ink is the same everywhere in the MS. They are copied in Plate I. for this edition.

In a very few instances words which appear to be scholia are written between the lines in a much smaller (though scarcely a cursive) character. They will be seen in Fragment 11. col. 4. and in Fragment 12. col. 2. See Plate I.

In Fragments 10. and 14. occur curious marks, concerning which the reader is referred to the notes on these passages, and to the facsimile engraved for this edition (Plate I.).

There are no capital letters, no contractions, except the one above named, no stops, breathings, or accents, no marks of diæresis, apostrophe, or crasis occurring anywhere\* in the MS.

With regard to the orthography of the scribe, it is to be observed that he is very inconstant in writing the  $\iota$  adscript of the dative: it is sometimes omitted, as in the articles τῆ and τῷ, in τῷ (for τίνι), in οὐδεμία, ἄλλη, Πελοποννήσῳ, &c. On the other hand, it is sometimes written, as in the articles τῆ and τῷ, in ὅτῳ, in δικαστηρίῳ, δήμῳ, αὐτῷ, ἡμέρᾳ, κατηγορίᾳ, &c. Again, he frequently writes  $\iota$  adscript where it ought not to be inserted, as after the last letter of οὐτω, κάτω, πλεῖω, ἡμίση: and sometimes omits  $\iota$  where it ought to be present; thus περιῶν is faultily written with a single  $\iota$ . (See Fragment 4). The  $\epsilon$  is omitted in μειρακίων, Fragment 15. and after the  $\nu$

\* It is just possible that the word ἐποίησας may have had an accent, but I am rather inclined to think that the  $\iota$  is mutilated.



of προδεῖναισται, Fragment 4. col. 3. although προδεῖναισμένος is correctly written in the same column.

With respect to *ν* in composition the scribe does not always change or omit the *ν*, where requisite. Thus he writes *παραγράφω* in Fragment 11. and *παραπείθεισθαι* in Fragment 10. In conformity with his mode of writing I have in the column, but not in the text, written the word *συγκατακρίσις* (which is conjecturally restored in Fragment 7. being the word used by Photius) with a *ν*. We have, however, *συναβών* and *συνάψει* in Fragment 5\*.

The terminal *ν* is generally written in the MS. after the third persons of verbs, and datives plural, whether a vowel or a consonant commence the next word. Thus, for example, we have *πρίγματιν τῷ* in Fragment 10. *ἦεν φέρειν* in Fragment 5. However, *ἐγγράφε* *Δημοσθένος* occurs in Fragment 15. and a line is drawn through the *ν* in *εἰλήφασιν πῶς* in Fragment 14.

Perhaps the most important peculiarity in the spelling is the fact that *ἀφείλετο* has been corrected to *ἀφείλετο* in Fragment 11. The mere clerical errors are very few: *παισις* is wrongly written for *Παισις* in Fragment 14. the second syllable of *Χαλαρός* is spelt with a *χ* in Fragment 15. and *ἄλλ'* for *ἄλλ* is written with a single *λ* in Fragment 2.

The age of the MS. remains to be considered. That it is very ancient, will hardly, I think, be doubted. The form of the characters is not very dissimilar to that which obtains in some of the earliest MSS. of the Greek Bible†, more particularly in the Codex Cottonianus and Codex Alexandrinus. The date of both these MSS. is supposed to be the fifth century of our era, or thereabouts. The Codex Friderico-Augustanus agrees still better with our MS. more especially in the absence of finish in the form of the letters. This Codex is referred to the middle of the fourth century after Christ. I am inclined, however, to believe that our MS. is older than all these. The Codex Bantesianus of Homer, which was discovered somewhere in upper Egypt, even more resembles the MS. of Hyperides. The letters *μ*, *ξ*, *σ*, *τ*, *υ*, *ψ*, *ω*, are particularly like these letters in our MS. The *α* is differently formed; being nearly like our modern capital A, inclined a little to the left, and having the left hand stroke cut off below the cross line. There is also in this papyrus, as in ours, a disposition to unite letters together; certain

\* The second letter of *ἐκλειπομένην* (Fragment 4) was perhaps a *γ* in the MS.: or perhaps the *ν* has been mutilated.

† See the facsimile of portions of several of these MSS. in Baber's edition of the *Codex Alexandrinus*, Vol. i. at the end of the prolegomena. They

are all (with the exception of the *Codex Bezae*) known to me only from the engraved copies. See likewise the *Codex Friderico-Augustanus*, published by Tischendorf, and his other *Monumenta Sacra inedita*: also Silvestro and Champollion, *Paléogr. Univ.* Vol. II.

accents however are found in this MS., which it is thought may perhaps be as old as the third century after Christ\*. In the *Volumina Herculanensia* are representations of certain papyri, whose characters bear some similarity to those of our MS. of Hyperides: though these MSS. do not so much resemble our own, as does the Homeric fragment just mentioned. That of Philodemus *περὶ ῥητορικῆς* in the 5th volume, will perhaps more particularly admit of being compared with our papyrus, both in other respects and because the ξ in this MS. is sometimes formed nearly as in our alphabet of Hyperides: (see col. x. p. 35): sometimes it resembles our modern capital Ξ. The α occasionally resembles the same letter in our papyrus (see col. vii. p. 25), but it is usually very different: the μ and the ε also differ considerably. There is little or no inclination in the Herculanensian volume to unite letters, whereas in our papyrus and in the Codex Bankesianus this tendency is evident. As Philodemus was a contemporary of Cicero, and as Herculaneum was overwhelmed in the time of Titus, the approximate date of this MS. is happily known for certain. Further, in the *Paléographie Universelle* of Silvestre and Champollion (Vol. II.) is a figure of a fragment of an Homeric papyrus, referred to the third century before the Christian era, which has more points in common with the fragments of Hyperides than any other MS. exhibits with which I am acquainted. The form of most of the letters is extremely similar to the characters of our papyrus; but at the same time there are certain discrepancies which it may be worth while to enumerate. In the Homeric papyrus diacritical marks are written over the ι and υ (ι̇, υ̇) when a vowel precedes; certain accentual strokes and marks of apostrophe are also present, of which our MS. is destitute. The characters of our papyrus are rather larger and a little closer together than those of the Homeric MS. in which the letters are less united. The line of the α, to which the loop is attached, is in the Homeric fragment more curved at both ends. In our MS the loops of the β are more angular. The upper curve of the ε does not, in the MS. of Homer, meet the cross line. The straight stroke of the ρ is considerably longer in the Homeric papyrus than in that of Hyperides. The letter ξ is unfortunately mutilated in the Homeric facsimile (except in the supplied parts); the form of that letter in our MS. resembles that of the Codex Alexandrinus, Friderico-Augustanus, &c.: whereas the ξ occurring in two very ancient MSS., which are engraved in Silvestre's work (one of the second, and another of the third century, B.C.)

\* See Baber's *Codex Alexandrinus*, ut supra.

is very different, being similar to our modern capital  $\Xi$ . These are the principal differences between the above-named papyrus and our own.

It should be added that the mark ( $\triangleright$ ), which has been noticed as occurring at the ends of some of the lines in our papyrus, is also found in some of the earliest known MSS. Tischendorf, after remarking that it is found in the Codex Friderico-Augustanus (Sæc. IV. ? A.D.) adds in his prolegomena to the facsimile of that MS. § 6: "Quod prorsus eodem modo non tantum in celeberrimis Pentateuchi Parisiis et Lugduni Batavorum depositis fragmentis sed etiam in voluminibus Herculaneis occurrit, ubi Vol. I. col. x. est  $\alpha\alpha\alpha\mu\iota\triangleright\tau\tau\alpha\nu$ : col. xiv.  $\epsilon\triangleright\theta\rho\upsilon\pi\tau\tau\upsilon$ : col. xxi.  $\rho\omicron\mu\iota\zeta\epsilon\nu\ \epsilon\triangleright\tau\epsilon$ . Ibi præterea signum variat: col. xii. est  $\omicron\iota\kappa\omicron\delta\omicron\epsilon\langle\mu\iota\alpha\nu$ : xv.  $\psi\epsilon\nu\triangleright\delta\epsilon\sigma\theta\alpha\iota$ : col. ii.  $\delta\epsilon\sigma\pi\omicron\tau\iota\text{---}\kappa\eta\nu$ : xvi.  $\sigma\upsilon\mu\pi\omicron\tau\iota\text{---}\kappa\eta\nu$ ." A stroke is sometimes drawn over the first letter of a line in the MSS. of Herculaneum, as well as in our own.

The absence of all capital letters is likewise a feature common to our papyrus, to the above-named Codex, and to the *Volumina Herculaneisia*, as well as to the other earliest MSS. In the Codex Alexandrinus, &c. they occur. (Tischendorf ut supra, § 11.)

Whether the orthography of our MS. will furnish any clue to its date, I am unable to say.

It is as late as the age in which  $\acute{\alpha}\phi\epsilon\iota\lambda\alpha\tau\omicron$  was in use, because the un-Attic form has been detected and corrected. On this form Phrynichus, in the second century, writes thus: ' $\Lambda\phi\epsilon\iota\lambda\alpha\tau\omicron$  ὅσοι διὰ τοῦ  $\bar{\lambda}\alpha$  λέγουσιν, ἀσχημονοῦσι, δεόν διὰ τοῦ  $\bar{\lambda}\epsilon$  λέγειν, ἀφείλετο' καὶ ἀφειλόμην δεῖ λέγειν διὰ τοῦ  $\delta$ , ἀλλὰ μὴ διὰ τοῦ  $\bar{\alpha}$ . Upon which passage Lobeck has the following note, which will be read with interest. "*Lex. Rhetor.* p. 469. Bekk. ' $\Lambda\phi\epsilon\iota\lambda\acute{\omicron}\mu\eta\nu$  διὰ τοῦ  $\delta$ · τὰ δὲ βάρβαρα διὰ τοῦ  $\bar{\alpha}$ , ἀφειλόμην, etc. Idem pronunciant Herodianus Herm. p. 314. Zonaras, p. 557. et Hesychius  $\pi\rho\sigma\epsilon\iota\lambda\epsilon\tau\omicron$ , οὐ  $\pi\rho\sigma\epsilon\iota\lambda\alpha\tau\omicron$ , quem perversissime interpretantur. In contrariam partem *Antiatticista* Bekk. p. 93. Herodotum attulit: ' $\text{Ἐξ}\acute{\alpha}\phi\epsilon\iota\lambda\alpha\tau\omicron$  ( $\acute{\alpha}\nu\epsilon\iota\lambda\alpha\tau\omicron$  eod. in L. vii. 594.) ' $\text{Ἠ}\rho\acute{\omicron}\delta\omicron\tau\omicron\varsigma$   $\pi\rho\acute{\alpha}\iota\tau\epsilon\varsigma$ , quod mihi non legisse videor, et Suidas  $\Lambda\phi\epsilon\iota\lambda\epsilon\tau\omicron$  — καὶ ἀφείλατο διὰ ἀφθόγγου, pro quo Abreschius in *Miscell. Observ.* Vol. i. 111. διὰ  $\bar{\alpha}$  φθόγγου legendum putabat, quod Græcum non est. Nummesius autem in MS.  $\acute{\alpha}\phi\epsilon\iota\lambda\alpha\tau\omicron$  scriptum esse prodit.  $\text{Ἐ}\lambda\alpha\tau\omicron$  in fragmento Simonidis Hermannus ad l. c. in  $\text{Ἐ}\lambda\epsilon\tau\omicron$  mutandum esse censebat, Schæferus autem ad Julian. 56. non videtur suspectum habuisse. Verum a Demosthene recte eam formam exclusit Reiskius, quamvis sæpe ab Augustano codice, omnium fidissimo, oblatam, *Fals. Leg.* 514. 16. c. *Timocr.* 736. 17. 740. 50. 1171. 23. Eadem nuper etiam in Xenoph. *Anab.* i. 9. 19. codicum auctoritate expulsa est. Sed quo longius ab illis Græci-



tatis fontibus delabimur, tanto plus de severitate illa remittendum est. In Diodori codd. primum labes increbescit. v. L. v. 57. xi. 3. et Wesseling. ad i. 276. et 376. Polybio adeo ἐπανεῖλατο codicum sponte restituit Schweighæuserus viii. 14. ut Havercampus, qui ne Josepho quidem hanc licentiam indulserit pluribusque locis xii. 3. 596. xiii. 10. 662. ἀφείλαντο sustulerit, inepte delicatus videatur. Personam secundam, quam Dorvillius se vidisse negabat, εἶλω affert Himer. *Ecl.* iv. p. 10. προεἶλω Themist. *Or.* xvi. p. 204. D. ἀφείλατο. Liban. *Progymn.* p. 898. Julian. *Orat. in Const.* p. 56. Dio Cass. xli. 63. 302. xlv. 51. 487. Athen. xii. 22. 440. (Edd. ἀφείλοντο) 65. 528. multaque alia in monumentis inscriptionum, in Judæorum scriptis sacris et profanis et apud Christianos Doctores (Wernsdorf. *ad Himer.* p. 100.) hujus aoristi exempla exstant." (Lobeck in *Phryniachi Eclogas*, p. 183.) Putting the Septuagint out of the question both on account of the uncertainty of the dates of its several parts, and also in consequence of the corrupt condition of its text, it appears that this form is not so early as the time of Demosthenes (and therefore of Hyperides, whose present Oration was delivered B.C. 324), but that it may perhaps be as old as Polybius, who was exiled B.C. 167. That it is at least as ancient as the Christian era appears pretty certain. Perhaps it should be added that it is generally edited by Tischendorf in the New Testament.

With respect to the erroneous omission or insertion of the  $\epsilon$  or  $\iota$ , it is to be remarked that the MSS. copied in the *Volumina Herculanensia* are faulty in the same particular. Their editor remarks as follows, (Vol. I. *præf.* p. 19.) "Equis Latini hominis insecitæ Græcum dictatum exepientis non tribuat σφάλμα illud, in quod toties incidit, ut passim scriberet  $\epsilon$  pro  $\iota$  et  $\epsilon$  pro  $\eta$ , vel contra? ut adscriberet supervacaneum  $\iota$  post  $\omega$  in tertiis singularis imperativi, uti e. g. λεγέτω, et alia id generis errata, [as οὔτω] quæ partim emendata, partim omissa in MS. leguntur? Hujusmodi, ni fallimur, σφάλματα, uti manifestum sunt indicio nullam, vel fere nullam in pronuntiatione fuisse tunc temporis differentiam inter  $\iota$  et  $\epsilon$ , inter  $\epsilon$  et  $\eta$ , inter  $\omega$  et  $\varphi$ , sic imperitiam Græci sermonis in librario arguunt, qui uno aurium judicio, non grammaticis legibus in scribendo uteretur." Baber has likewise noted in the Alexandrian MS. several examples of  $\epsilon$  written for  $\iota$ , and *vice versâ* (*Prolegomena*, pp. ix. x.).\*

\* I know not whether anything can be inferred from the omission of the  $\iota$  adscript of the dative, which is not at all uncommon in our MS. This omission is not found in the most ancient inscriptions (Rose's *Greek Inscr.* p. 320). In the time of Strabo however, who was born B.C. 66, 'many

wrote the datives without an  $\iota$ , as he observes in remarking on the ambiguity of an inscription arising from the negligence of the sculptor who omitted the  $\iota$  in the dative of ἀνδρῶν. (Tom. II. p. 928. Ed. Oxon. 1807.) In the Herculanensian MSS. the  $\iota$  adscript of the dative is usually, but

Whether any thing can be inferred as to the age of the MS. from the occurrence of such forms as *περιπαύεσθαι, συγχωρεῖν*, &c. which are mentioned above, must be left to the consideration of others. Tischendorf, speaking of the word *παύεσθαι*, and other barbarisms, writes thus in his *Prolegomena* to the New Testament: "Non retuli plures singulares formas, quæ interdum a Lachmanno receptæ in multis libris antiquissimis sæpe obviæ sunt. . . . quæ quidam non statim rejicienda, sed subtilius quam hucusque factum est examinanda duco." (p. Lvi.).\* He has actually edited the *ν ἐφέλκυστικόν* when a consonant follows (e.g. *παρέλαβεν τὸ παιδίον*, Matth. ii. 14), which I have not ventured to retain in the text of Hyperides, though it often occurs in the MS.†

Upon the whole, therefore, judging from the mode of spelling, there is nothing (so far as I can discover) to make us conclude with certainty that it must have been written posterior to the Christian era, while at the same time it must, in all likelihood, be considerably later than the time of Hyperides. Judging from the form of the characters alone, it seems that it may be almost as old as the third century B.C., and is probably not later than the third century A.D.

Mr Bonomi observes in a letter to me that the superior quality of the papyrus is in favour of the high antiquity of the MS., inasmuch as those Egyptian papyri which are most carefully made are invariably the oldest. The colour however of those papyri, which are much anterior to the Christian era appears to be somewhat different‡.

The reader must now form the best estimate that he can from the

not always is used. Where it had been omitted, it is in some but not all cases written above. In the Codex Friderico-Augustanus, Beze, Alexandrinus, &c. it may be observed that it is the general rule to omit this *ν*. Some perhaps may consider that *ἡμίση* (which I have retained in the text, following the MS.) ought not to be edited in a pure Attic writer, and that the existence of this form in the MS. may afford some clue to its date. Herodian, a grammarian who lived in the middle of the second century after Christ, writes thus: *Ἀμαρτάνουσιν οἱ τὰ ἡμίση λέγοντες καὶ οὐ τὰ ἡμίσα*. In this opinion he is followed by Thomas Magister, a grammarian who lived at the close of the thirteenth century. Notwithstanding these authorities, the word is supposed to be as old as Theophrastus (B.C. 322), by Matthiæ and Casaubon, and even occurs in Demosthenes, as edited by Dindorf. See his note (p. 333. Ed.

Reiske) in the recent Oxford Edition.

\* So too, in the LXX. The Codex Casareus Vindob. has *συνερίσας*, Gen. xl. 18. The Codex Alexandrinus reads *σύνσημον*. Esa. xlix. 22. A papyrus treating of a composition between certain parties in the reign of Ptolemy Euergetes II. has *συνελεύσθαι*. Whether the papyrus itself is a contemporary document I am not able to say. (*Mem. Acad. de Turin*. Vol. xxxiii. p. 25.) *συνζητητικὸς* and *συνχώμενος* occur in the *Voll. Herc.* (Tom. V.)

† It is found in one of the Elgin marbles, (Rose's *Greek Inscriptions*, pp. 244, 5.) Also in the Rosetta Stone several times, in the Herulanensian volumes, and in the earliest MSS. of the LXX.

‡ My thanks are due to a learned friend for calling my attention to the colour. Several coloured papyri may be found in Silvestre and Champollion (*Pap. Hier.* Vol. ii.)

above data: and, perhaps, when all the circumstances are taken into the account, a more probable conjecture can hardly be made than that of Mr Sharpe, who considers the MS. to belong to the age of the Ptolemies.\* Mr Bonomi also informs me that this is the opinion of several competent judges; but, that others, no less competent, are inclined to refer it to the second century after Christ. It is the judgment of more than one eminent scholar whom I have consulted, that it is hardly possible to ascertain even the approximate dates of the very early class of Greek MSS. by any process whatever.

II. It shall now be my object to shew, by external and internal evidence, that Hyperides is the author of the Oration.

Mr Harris, in his paper published in the Transactions of the Royal Society of Literature, says, that the fragments are composed by "an accuser, (Hyperides?):" in the preface to his facsimile, which is entitled "Fragments of an Oration against Demosthenes respecting the money of Harpalus," he again observes that the fragments "*seem* to form part of the Oration delivered by Hyperides in accusation of Demosthenes respecting the money of Harpalus." Mr Sharpe (*Philolog. Trans.*, Feb. 1849), remarks that Mr Harris naturally suspected that they belong to Hyperides, but Mr Sharpe himself seems rather to think that they are a portion of a rhetorical exercise or spurious oration. "Mr Harris," he writes, "had remarked that the subject-matter of the fragments was an accusation of Demosthenes respecting the money of Harpalus, which he naturally conjectured might be that spoken by Hyperides. But on further examination there seem to be parts of more than one oration. But by which of the several orators these words were spoken, or, indeed, whether they are the original speeches spoken before the judges in the court of Areopagus, is of course open to doubt, as it was not uncommon for men of letters to try their skill in oratory by writing and delivering in their schools, speeches which might have been spoken on any great occasion†."

\* *Philological Transactions*, Febr. 1849.

† In the *Christian Remembrancer* (July, 1849) is a paper on the Lost Works of Antiquity, in which the discovery of these Fragments is alluded to, but the writer of the article does not speculate who may be their author. Mr Colquhoun, in a letter to me in the beginning of August 1849, says, that some considered it to be an oration of Hyperides, others thought it was a rhetorical exercise; beyond this he had heard no conjecture. In the same month I communicated to him the fact that our Fragments are quoted by Harpocration, Photius, and Suidas. I have re-

ceived intelligence from Mr Birch since the whole of the present volume has been in the printer's hands, and almost every sheet struck off, that M. Böckh has a paper on our Fragments in the *Halle Literarische Zeitung*: what the nature of the paper or the views of M. Böckh may be I am altogether ignorant, not having access to a copy. Early in November a paper of mine was read before the Royal Society of Literature, in substance nearly the same as the latter part of this dissertation; of which abstracts have been given in the *Literary Gazette* and in the *Athenæum*.

Mr Harris, indeed, appears to have had some misgivings of the same kind, and in the preface to his facsimile hints (though he does not directly affirm) that they are portions of an Oration of Hyperides, whose authenticity is questionable. "An Oration of Hyperides ὑπὲρ Ἀρπάλου, for Harpalus, was in the second century in the hands of Julius Pollux, who throws a doubt upon its authenticity."

The passage in Pollux occurs in Lib. x. c. 159. (p. 442. Ed. Bekk.) εἰ δὲ μὴ φενῆς ὁ Ὑπερίδου\* λόγος ὑπὲρ Ἀρπάλου, ἐν αὐτῷ γέγραπται· „ἐκπηδήσαντες ἐκ τῶν περὶ αὐτοῦ κρίσεις." This is the only place in the Onomasticon of Pollux in which this oration is quoted by name: and I have not observed that any other author has cited a work of Hyperides bearing that title. If ὑπὲρ Ἀρπάλου is to be translated *for Harpalus*, as Mr Harris translates it, (and it is extremely unnatural to suppose ὑπὲρ to be used for περὶ when joined to a proper name in the title of an Oration), it is not easy to see how the present fragments can form part of a λόγος ὑπὲρ Ἀρπάλου. Harpalus, at the time that Demosthenes was accused before the dicasts of having been bribed by him, had made his escape, as is well known, and indeed sufficiently appears from the fragments themselves. (Fragment 4). Under these circumstances the Oration cannot be called a speech *for Harpalus*: it is a speech *against Demosthenes* for having been bribed by Harpalus. The Oration may very well have proceeded from a man who had taken Harpalus' part a little time before†, but it is neither an oration for him nor against him, being occupied in the accusation of Demosthenes at a time when Harpalus had fled. The natural title of our Oration would be λόγος κατὰ Δημοσθένους, and Fabricius in his enumeration of the orations of Hyperides mentions one as having that title, and likewise another as inscribed ὑπὲρ Ἀρπάλου‡. Maetzner also, in his recent edition of Dinarchus, supposes the Oration of Hyperides ὑπὲρ Ἀρπάλου to be different from the Oration κατὰ Δημοσθένους: and gives the following account of the part taken by Hyperides against Demosthenes. (*Comment. in Dinarch.* pp. 85, 86. Berol.

\* The old grammarians themselves are not agreed as to the orthography of Ὑπερίδης or Ὑπερίδης. Herodian, s. v. Ὑπερίδης, spells it with a diphthong: Ὑπερίδης Ὑπερίδου, ὡς Ηγλείδης Ηγλείδου, διὰ τὸ τύπον ἔχειν πατριωνυμίου. The author of the *Etymologicum Magnum*, s. v. Ὑπερίδης, writes it simply with an ι. Παρὰ τὴν ὑπὲρ πρόθεσιν γίνεται Ὑπερος καὶ Ὑπερίδης, ὡς Ὑλλος Ὑλλίδης. Nor are modern scholars unanimous. Porson corrects the MS. of Photius' *Lexicon* (which has Ὑπερίδης) and reads Ὑπερίδης, s. v.

κατατομή. Bekker, on the other hand, in his edition of Photius' *Bibliotheca Cod.* 265, writes Ὑπερίδης (p. 491), though one MS. has Ὑπερίδης. The same editor reads Ὑπερίδης in his edition of Julius Pollux. Dindorf in his edition of Athenaeus has sometimes one form, sometimes the other.

† See notes on Fragment 16. col. 1. and on Fragment 5. col. 3.

‡ *Bibl. Græc.* Lib. II. c. 26. (Vol. II. pp. 359 and 362. 4th Edition.)



1842.) "Hyperides denique dubium non est quin fuerit in accusatorum numero, quod non modo in loco supra laudato testatur auctor vitt. X oratt., sed etiam p. 848. F., ubi hunc solum largitioni laud obnoxium fuisse narrat, ideoque a populo accusatorem constitutum esse. Cf. Phot. Bibl. 266. Quodsi quis dubitaverit assignare accusatoris munus viro, qui cum Demosthene et antea Macedonibus restiterat, et post Demosthenis reditum ab eadem qua summus orator parte stetit, audiat is Harpocratem excitantem Hyperidis in Demosthenem orationem vv. Ἀριστίων, διάθεσις, ἐπιστάτης, κατατομή, Νικάνωρ, παραγραφή, atque Athenæum x. p. 424. D. xi. p. 483. F. porro Alex. de Fig. p. 581. Ald. Priscian. Gramm. xviii. 25. p. 219. Krehl., quæ ad hanc ipsam litem videntur respicere. Atque nescio an huc pertineat Hyperidis in Demadem quoque oratio, quam citant idem Harpocratio vv. Ἀλκίμαχος, Βουφόνια, δειπνοφόρος, θριπιδέστατον, Λιτή, Μηκύβερνα, ὄζυθύμια, παλαμναῖος, παρείαι ὄφεις, Athenæus x. p. 424. D., alii, quos nominat Westermann. II. Eloqui. p. 308. Neque alio detorquendus est Luciani locus Dem. encom. 31. καὶ τὸν ἄπιστον Ὑπερίδην καὶ τὸν ἄφιλον δημοκόλακα, τὸν οὐδὲν αἰσχρὸν νομίσαντα κολακίᾳ τοῦ πλήθους συκοφαντῆσαι Δημοσθένην, οὐδ' αὐτὸν εἰς ταῦτα παρασχεῖν διάκονον ἐφ' οἷς αὐτοὶ μετενόησαν οἷς ἐχαρίζετο κ.τ.λ. Neque tamen contenderim Hyperidem ipsum prorsus alienum fuisse a largitionis suspitione: nam et antea idem orator partem argenti a rege Persarum per Ephialtem oratoribus divisi accepisse creditus est (Vitt. X. Orat. p. 848. E.): atque ferebatur olim oratio ejus ὑπὲρ Ἀρπάλου in concione habita (Poll. x. 159. εἰ μὴ ψευδής): ut ad eam possis adduci opinionem, Hyperidem ad depellendam a se corruptelæ suspitionem accusatoris partes suscepisse: quamquam e plebis potius quam ex ipsius Hyperidis arbitrio pendebat accusatoris in hac causa munus. Itaque cum Westermann et Eysello (p. 59.) crediderim, eo tempore Hyperidi nescio quas intercessisse similitudines cum Demosthene, populumque, etsi levis quædam largitionis suspicio cadebat in ipsum Hyperidem, huic quoque viro auctoritate atque vi oratoria pollenti accusatoris munus detulisse."

To the Oration of Hyperides κατὰ Δημοσθένους, whether genuine or spurious, our Fragments unquestionably belong. Harpocratem, who probably lived at least as early as the fourth century of our era, quotes in his Lexicon (s. v. κατατομή) the following passage from Ὑπερίδης κατὰ Δημοσθένους:

καὶ καθήμενος κάτω ὑπὸ τῇ κατατομῇ.

The clause occurs word for word in our sixteenth Fragment. (See p. 5.) The same clause is cited by Photius, Patriarch of Constantinople in the ninth century, by Suidas, another lexicographer of a later though uncertain date, and, in fine, by Phavorinus, who lived in the beginning of the sixteenth

century. The last-named lexicographer does not mention the author or the title of the Oration, but it will be shewn that he ascribed our Oration to Hyperides, and that he designates it *κατὰ Δημοσθένους* \*. In the lexicons of Photius and Suidas the passage is quoted as from *Ὑπερίδης κατὰ Δημοσθένους*. Again, Harpocration, Photius, and Suidas tell us that Nicanor is mentioned in the Oration of Hyperides against Demosthenes, and that this Nicanor is Nicanor the Stagirite. The name Nicanor does occur in our fifth Fragment, and it is certain from Diodorus that he is the Stagirite. Further, Harpocration remarks that the word *ἐπιστάτης* is used in the same Oration for one that is *ἐρεσσηδὸς πράγματα ὁτρωών*. In one of our Fragments (Fragment 4.) Demosthenes is called *ἐπιστάτης τῶν ὅλων πραγμάτων*. Suidas, Phavorinus, (in their Lexicons, s. v.) and the Scholiast on Demosthenes, *c. Androt.* (Demosth. et Aesch. *Opp.* Tom. VI. p. 327. Ed. Dols.) have copied their article on this word from Harpocration with slight alterations, but they have not mentioned the title or the author of the Oration †.

Further, among the words which Harpocration and Suidas cite from *Ὑπερίδης κατὰ Δημοσθένους*, but which do not occur in our Fragments, is the word *Ἀρετίων*, a proper name. An anonymous lexicographer also, whose work is edited in Bekker's *Anecdota Græc.* (Vol. I. p. 444.), and likewise Phavorinus, tell us that this proper name occurs in the Oration of Hyperides against Demosthenes, adding an account of the man which they have borrowed from Harpocration and Suidas. Once again, Harpocration (s. v. *δαίσις*) notes that *δαίσις* is used for *συνέσθαι* by Hyperides in his Oration against Demosthenes. Suidas, Zonaras ‡ (in their Lexicons), and Ulpian (in his Commentary on the Second Olynthiac Oration of Demosthenes) have taken their remarks on this word almost verbally from Harpocration, and they all observe that Hyperides employs the word as equivalent to *συνέσθαι*, but without stating in what Oration he has done so. (See pp. 54 and 67 of this work.)

Thus we have three authorities, Harpocration, Photius, and Suidas, citing

\* It is extremely probable that the anonymous author of a lexicon entitled *λέξεις ῥητορικαί* has this passage in his eye: *Κατατομή ἡ ἀρχήστρα ἢ νῦν στίγμα λεγομένη. ἢ μέρος τι τοῦ θεάτρον κατετμήθη, ἐπὶ ἐν ὧρι κατεσκευάσται. ἢ ἐπὶ συμβιβηκὸς ὁ τόπος οὕτω καλεῖται. ἢ τὸ νῦν λεγόμενον ἐμάζωμα.* Bekk. *Anecd.* Tom. I. p. 270. At all events this Oration of Hyperides is (I believe) the only oration in the language now extant in which the word is known to occur.

Indeed, the only other classical writer, who (so far as I know) has used it in any such sense as Hyperides, is Philochorus.

† Phavorinus may probably allude to another passage of our Oration, as well as to Fragment 4. See Fragment 14. col. 3. note. He is prolix on the word *ἐπιστάτης*.

‡ He is supposed to have lived in the 12th century, but this is uncertain.

a clause which occurs in one of our Fragments, and referring it to the Oration of Hyperides against Demosthenes. Phavorinus quotes the same clause, the name of the author being suppressed; and we find the same lexicographer, and another anonymous grammarian affirming, that Aristion is mentioned in the Oration of Hyperides against Demosthenes, as Harpocration also remarks. The Oration, therefore, referred to by these two grammarians, being the same as that which Harpocration cites, is the same as that to which our Fragments belong. It is also tolerably clear, that Ulpian and Zonaras acknowledged the Oration which we in part possess to be the work of Hyperides. Not one of these writers expresses the least doubt as to its genuineness. It may be contended plausibly, and perhaps truly, that all these authorities resolve themselves into that of Harpocration only, and that the others have copied from him with slight variations. Admitting this to be the case, we shall at least have one ancient and cautious writer in favour of the genuineness of our Fragments. Where Harpocration sees reason to doubt the genuineness of the works to which he refers, he has in several instances expressed doubt: as he has not once intimated that the Oration of Hyperides against Demosthenes may be spurious, it is reasonable to suppose that he considered it to be certainly genuine. If Photius, Ulpian, Suidas, Zonaras, Phavorinus, and the anonymous grammarian above named, had any knowledge of the Oration besides that which they derived from Harpocration, they too, it is to be presumed, considered it authentic. And it is to be remarked both of Ulpian and of Photius (who are probably the oldest of the six writers) that they have sometimes expressed suspicions that the works to which they refer are not genuine, when they have seen reason so to do. With regard to Photius, however, it is certainly not improbable that he had seen our Oration. He tells us that he had read divers Orations of Hyperides: ἀνεγνώσθησαν Ὑπερείδου λόγοι ἐλάφοροι. Phot. *Bibl. Cod.* 266. (p. 495. Ed. Bekk.) In his account of that Orator the proceedings against Demosthenes in the matter of Harpalus figure prominently, and (as I have pointed out in a note on Fragment 16. col. 3.) some expressions seem to indicate that he was not unacquainted with a sentence contained in one of our Fragments.

I shall further endeavour to shew that certain other writers, besides Harpocration and his imitators, have quoted from, or alluded to, the same Oration as that to which our *disjecta membra* belong. It seems nearly certain, that Priscian, Julius Pollux, and Athenæus, have cited under the name of Ὑπερίδης κατὰ Δημοσθένους, or of Ὑπερίδης simply, the same speech as that of which our papyrus contains portions.



The first-mentioned writer (Lib. xviii. c. 25. Vol. ii. p. 219. Ed. Krehl) cites a passage from the Oration of Hyperides against Demosthenes, which explains the drift of a portion of our Oration, which would not otherwise have been very easy to comprehend. Whence it follows almost necessarily, that Priscian's Oration of Hyperides against Demosthenes is the same as that which we possess, and which is cited by Harpocration and others under the same title. And perhaps it will not be thought very fanciful if it is added, that this opinion receives some corroboration from the resemblance subsisting between the diction of our Fragments and the Fragment from Priscian on the one hand, and of a passage from Antiphon on the other. Antiphon composed certain model speeches, as they may be called, for the use of those who studied oratory, supposed to be spoken by the counsel for the prosecution, and by the counsel for the defence, in various imaginary cases of murder. These may very well have been read and studied by Hyperides, who lived about a century later.

## HYPERIDES.

ἀλλὰ τοὺς νεωτέρους ἐπὶ βοήθειαν κα-  
λεῖς, οὓς ὕβριζες καὶ ἐλοιδοροῦ, ἀκρατοκώ-  
θωνας ἀποκαλῶν. (ap. Prisc. l. c.)

...τηλικούτων ὑπὸ μαιρακίων, κρινόμενος  
περὶ δωροδοκίας· καίτοι ἔδει τούναντίον ὑφ'  
ὑμῶν παιδεύεσθαι τοὺς νεωτέρους τῶν ῥη-  
τόρων καὶ (εἴ τι προπετίστερον ἔπραττον)  
ἐπιτιμᾶσθαι καὶ κολάζεσθαι· νῦν δὲ τούναν-  
τίον οἱ νέοι τοὺς ὑπὲρ ἐξήκοντα ἔτη σω-  
φρονίζουσιν. (Fragments 15 and 3 of  
our MS.)

## ANTIPHON.

εἰ μὲν γὰρ ὥσπερ βλέπειν μὲν τοῖς  
ὀφθαλμοῖς ἀκούειν δὲ τοῖς ὠσίν, οὕτω κατὰ  
φύσιν ἦν ὑβρίζειν μὲν τοὺς νέους σωφρο-  
νεῖν δὲ τοὺς γέροντας, οὐδὲν ἂν τῆς ὑμε-  
τέρας κρίσεως ἔδει· αὐτὴ γὰρ ἡ ἡλικία  
τὸν νέον κατέκρινε· νῦν δὲ πολλοὶ μὲν  
νέοι σωφρονοῦντες πολλοὶ δὲ πρεσβῦται  
παροινοῦντες οὐδὲν μᾶλλον τῷ διώκοντι ἢ  
τῷ φεύγοντι τεκμήριον γίνονται. (τετραλ.  
Γ. δ. p. 128. Ed. Steph.)

A comparison of these columns seems to indicate that the passages of Hyperides belong to one and the same oration, and that the author had read Antiphon.

If it be admitted that Priscian's oration is the same as ours, that of Athenæus and Pollux will be the same also. Athenæus says that ἀκρατοκώθωνας occurs in the Oration of Hyperides against Demosthenes: Pollux says that Hyperides uses the word ἀκρατοκώθωνας, but that he (Pollux) does not approve of it\*. (See pp. 45, 46 of this work.) In conclusion, Athenæus cites a frag-

\* Zonaras, there is little doubt, alludes to this passage in his Lexicon, s. v. ἀκρατοκώθωνες: and

probably Phavorinus also. See p. 45, note.

ment from the Oration of Hyperides against Demosthenes in which the word ἀκρατέστερον occurs: Pollux likewise instructs us that Hyperides makes use of the form ἀκρατέστερος. (See p. 46 of the present work.)

Another author, Alexander Numenius, who lived in the time of Adrian or the Antonines, quotes a fragment of a few lines in length from Ὑπερίδης ἐπὶ Δημοσθένους. (See p. 16 of this work.) The argument greatly resembles that of one of our fragments, and the whole citation is very similar to a passage of Dinarchus, who will be shewn to have imitated Hyperides. Plutarch, also, makes some general remarks on the Oration of Hyperides against Demosthenes, which are very consistent with a portion of our MS. (See p. 55 of this work.) In fine, Apsines, a Greek rhetorician in the third century, makes an allusion to the accusation of Demosthenes by Hyperides, from which it appears not improbable that his Oration was the same as our own. (See p. 56 of this work.) So far then as ancient testimony is concerned, it is decidedly in favour of the genuineness of our fragments. Harpocration, Photius, Suidas, Phavorinus, and an anonymous Lexicographer, certainly refer to the same Oration as our own. So also, in all likelihood, do Ulpian and Zonaras, imitators of Harpocration. It is scarcely doubtful that Priscian, Athenæus, and Pollux quote from our Oration. It is probable that Plutarch and Alexander also had read our speech. Nor is there the smallest reason to suppose that the accusation to which Apsines refers was any other than that of which we possess fragments\*. All external evidence from the second to the sixteenth century directly countenances or does not oppose the genuineness of the Oration.

Nor is internal evidence wholly wanting that our Oration belongs to Hyperides.

Phrynichus and Libanius remark that Hyperides employs uncouth or unusual forms of words and lengthy compounds.

The former writer in his *Epitome*, s. v. ἐγκάθετος, observes, not without indignation, οὕτως Ὑπερίδης ἀπερρύμμενως, δέον δοκιμώτερον χρῆσασθαι τῷ θετῷ, ἢ εἰσποίητος, ἢ ὑπόβλητος. Again, s. v. ἐμπυρισμός\* οὕτως Ὑπερίδης ἡμελημένως, δέον ἐμπυρισμός λέγειν. Libanius argues that the Oration entitled περὶ τῶν πρὸς Ἀλέξανδρον συνθηκῶν is more likely to belong to Hyperides than to Demosthenes, from the occurrence of such words as νεόπλουτος and βδελυρεύομαι therein. ὁ δὲ λόγος ψευδεπίγραφος εἶναι δοκεῖ· οὐ γὰρ εἴκοι κατὰ τὴν ἰδέαν τοῖς ἄλλοις

\* Clement of Alexandria likewise, and Theodoret, have quoted a passage from an Oration of Hyperides, the title of which is not mentioned,

which is perhaps the termination of a sentence of our MS. See p. 48 of this work.

τοῖς τοῦ Δημοσθένους, ἀλλὰ τῷ Ὑπερίδῳ χαρακτῆρι μᾶλλον προσχωρεῖ, τὰ τε ἄλλα καὶ λέξεις τινὰς ἔχει κατ' ἐκείνον μᾶλλον εἰρημένας ἢ τὸν Δημοσθένη, οἷον νεό-  
πλαστοὶ καὶ ἀελαργεύεται. (Hypothesis of the Oration περὶ τῶν πρὸς Ἀλέξανδρον  
συνηκῶν, p. 211. Ed. Reiske.)

Now (assuming that our fragments, and the passages cited by ancient writers from the Oration of Hyperides against Demosthenes, are parts of one and the same work) the same peculiarity is to be observed in the λόγος κατὰ Δημοσθένους. The word ἀκρατοκόθωνας occurs in it, as has been already mentioned; on which Pollux remarks, ἔφη Ὑπερίδης, οὐ μὲν ἐπαυῶ παύσασθαι. The form ἀκρατέστερον appears in our Oration; and the form μαυ-  
πτόμεν is found in the Oration of Hyperides against Demades. (See p. 46 of this work.) The Scholiast on the *Plutus* of Aristophanes (v. 725) quotes a clause from Hyperides in which the unusual form ἐποιουσιθείσης occurs: in our fragments we have ἀποισθητόμενα, and probably κλαύετε (Fragments 16, and 12.). It is possible that νεητής may once have been in our mutilated papyrus (Fragment 11). ἡμίση is still found nearly perfect in Fragment 16.

Libanius (l. c.) and Photius (*Bibl. Cod.* 265. p. 491. Ed. Bekk.) say that the style of the Oration περὶ τῶν πρὸς Ἀλέξανδρον συνηκῶν resembles that of Hyperides\*: the style of our fragments is not dissimilar. Dionysius of Halicarnassus gives the following test by which we may be guided in distinguishing the Orations falsely ascribed to Hyperides from those which are really his.

ἐάν τῆς μὲν λέξεως τὸ ἰσχυρὸν τῆς δὲ συνθέσεως τὸ ἀπλοῦν τῶν δὲ πραγμάτων τὸ εὐκαιρον τῆς δὲ κατασκευῆς τὸ μὴ τραγικὸν μηδὲ ὀγκῶδες ἔχη [sc. τὰ γεγραμμένα περὶ οὗ ἀμφισβητεῖται ὅτιον ἔστι], ταῦτα γὰρ μέγιστα (legg. μέλιστα Syll.) εἰσὶν τοῦ ἀνδρὸς ᾧά ἐστιν, Ὑπερίδου λεγέτω. Dion. Hal. *Δεινάρχους*. (Reiske. *Oratt. Græci*, Vol. viii. p. 424.)

The reader must judge how far this description accords with the style of our oration.

The same author and likewise Photius have taken notice that Hyperides is one of those orators whom Dinarchus imitates†. This at least may be affirmed, that certain of our fragments would scarcely be intelligible but for the parallel passages of the speech of Dinarchus on the same

\* Ulpian, in his Commentary on the Oration, denies that it belongs to Demosthenes: he ascribes it to Hegesippus. (Demosth. et Æschin. *Opp.* Vol. vi. p. 483. Ed. Dobson.)

† ἀλλὰ καὶ τοῖς Λυσίου παραπλήσιος ἔστιν ὅπου ἵνεται (Δεινάρχους) καὶ τοῖς Ὑπερίδου καὶ τοῖς

Δημοσθένους λόγοις. Dionys. Halic. *Δεινάρχους*. (Reiske, *Oratt. Græci*, Vol. viii. p. 418.) οἱ δὲ λόγοι αὐτοῦ (Δεινάρχου) τοῖς μὲν τοῦ Ὑπερίδου ἰδιώμασιν ἔσθ' ὅτε διαμορφοῦνται, κ.τ.λ. Phot. *Bibl. Cod.* 267. (p. 496. Ed. Bekk.)

subject: the illustrations being not merely historical elucidations, but in some cases coincidences of words and turns of argument.

Most of the historical allusions, and those not always very prominent ones, are confirmed by other authorities; one or two of them I am unable to illustrate, not having elsewhere discovered the persons or circumstances mentioned. All this seems to fall in much better with the hypothesis that the Oration is genuine, than with the contrary supposition. Upon the whole evidence, therefore, both external and internal, I think that we are fairly entitled to conclude that our fragments belong to the genuine Oration of Hyperides against Demosthenes\*.

\* With the exception however of Fragments notes. See pp. 73—79 of this work. 9, 13, 17, on which the reader is referred to the



## THE ARGUMENT.

From Plutarch's *Lives of the TEN ORATORS*, capp. viii. ix. (PLUTARCHI. *Moral.* Tom. IV.

pp. 263, 264. 270—272. Ed. Wyttenb. Oxon. 1797.)

### II'. ΔΗΜΟΣΘΕΝΗΣ.

Ὑστερον δὲ Ἀλεξάνδρου ἐπὶ τὴν Ἀσίαν στρατευομένου, καὶ φυγόντος Ἀρπάλου μετὰ χρημάτων εἰς Ἀθήνας, τὸ μὲν πρῶτον ἐκώλυσεν αὐτὸν εἰσελθῆναι· ἐπειδὴ δὲ εἰσέπλευσε, λαβὼν Δαρεικοὺς χιλίους μετετάξατο· βουλομένων τε Ἀθηναίων Ἀντιπάτρῳ παραδοῖναι τὸν ἄνθρωπον, ἀντίπερ, ἔγραψέ τε ἀποθέσθαι τὰ χρήματα εἰς ἀκρόπολιν, ἥν τῷ δήμῳ τὸν ἀριθμὸν εἰπόντα· φήσαντος δὲ Ἀρπάλου ἑπτακόσια καὶ πενήκοντα, ἣ ὀλίγῳ πλείονα, ὥς φησι Φιλόχορος, μετὰ δὲ ταῦτα φυγόντος Ἀρπάλου ἐκ τοῦ δεσποτηρίου, ἐν ᾧ ἐφυλάσσετο μέχρις ἂν ἀφίκηταί τις παρ' Ἀλεξάνδρου, καὶ πορευθέντος εἰς τὴν Κρήτην, ἣ, ὥς ἔνιοι, ἐπὶ Ταίναρον τῆς Λακωνικῆς, αἰτίαν ἔσχεν ὁ Δημοσθένης δωροδοκίας, καὶ διὰ τοῦτο, μήτε τὸν ἀριθμὸν τῶν ἀνακομισθέντων μεμνημένος, μήτε τὴν τῶν φυλασσόντων ἀμέλειαν. Εἰσαχθεὶς δὲ εἰς δικαστήριον ὑπὸ Ὑπερείδου, Πυθίου, Μενεσαίχμου, Ἱμεραίου, Πατροκλέους, οἱ ἐποίησαν καταγυνῶναι αὐτοῦ τὴν ἐξ Ἀρείου πάγου βουλήν, καὶ ἀλούς ἔφυγε, πενταπλασίονα ἀποτίσαι μὴ δυνάμενος, (εἶχε δὲ αἰτίαν τριάκοντα τάλαντα λαβεῖν), ἣ, ὥς ἔνιοι, οὐχ ὑπομείνας τὴν κρίσιν.

### Θ'. ΥΠΕΡΙΔΗΣ.

Φίλος δὲ ἂν τοῖς περὶ Δημοσθένη καὶ Λυσικλέα καὶ Λυκοῦργον, οὐκ ἐρέμειν μέχρι τέλους· ἀλλ', ἐπεὶ Λυσικλῆς μὲν καὶ Λυκοῦργος ἐτεθνήκεσαν, Δημοσθένης δὲ ὡς παρὰ Ἀρπάλου δωροδοκίας ἐκρίνετο, προχειρισθεὶς ἐξ ἀπάντων, (μόνος γὰρ ἔμεινεν ἀδωροδοκῆτος,) κατηγόρησεν αὐτοῦ. Κριθεὶς δὲ ὑπὸ τοῦ Ἀριστογείτονος παρανόμων ἐπὶ τῇ γράφῃ μετὰ Χαιρώνειαν, τοὺς μεταίτας πολίτας ποιήσασθαι, τοὺς δὲ δούλους ἐλευθέρους, ἱερὰ δὲ καὶ παῖδας καὶ γυναῖκας εἰς τὸν Πειραιᾶ ἀποθέσθαι, ἀπέφυγεν. Λιτωμένων δὲ τινων αὐτὸν ὡς παριόντα πολλοὺς νόμους ἐν τῇ ψηφίσματι, “Ἐπεσκόπει,” ἔφη, “μοι τὰ Μακεδόνων ὄπλα· καὶ οὐκ ἐγὼ τὸ ψήφισμα ἔγραψα, ἣ δ' ἐν Χαιρωνείᾳ μάχῃ.” Μετὰ μόντοι τοῦτο νεκρίων ἔδωκεν ἀναιρέσιν ὁ Φίλιππος φοβηθεὶς, πρότερον οὐ δούς τοῖς ἐλθοῦσιν ἐκ Λεβαδίας κήρυξιν.

Ἐσπερον δὲ μετὰ τὰ περὶ Κράνωνα συμβάντα ἐξαίτηθεις ὑπὸ Ἀντιπάτρου, καὶ μέλλων ἐκδίδοσθαι ὑπὸ τοῦ δήμου, ἔφυγεν ἐκ τῆς πόλεως εἰς Αἴγιναν, ἅμα τοῖς κατεψηφισμένοις· καὶ συμβαλὼν Δημοσθένει καὶ περὶ τῆς διαφορᾶς ἀπολογησάμενος, ἀπαλλαγείς ἐκείθεν, ὑπὸ Ἀρχίου τοῦ Φυγαδοθήρου ἐπικληθέντος, Θουρίου μὲν τὸ γένος, ὑποκριτοῦ δὲ τὰ πρῶτα, τότε δὲ τῷ Ἀντιπάτρῳ βοηθοῦντος, ἐλήφθη πρὸς βίαν ἐν τῷ ἱερῷ τοῦ Ποσειδῶνος, ἐχόμενος ἀγάλματος· καὶ ἄχθεις πρὸς Ἀντίπατρον εἰς Κόρινθον, ἔπειτα βασανιζόμενος, διέφαγε τὴν γλῶτταν, ὥστε μηδὲν ἐξαιρεῖν τῶν τῆς πόλεως ἀπορρήτων δυνηθῆναι· καὶ οὕτως ἐτελεύτησε, Πνανεψιῶνος ἐνάτῃ ἰσταμένου. Ἐρμιππος δὲ φησιν αὐτὸν γλωττοτομηθῆναι εἰς Μακεδονίαν ἐλθόντα καὶ ῥιψῆναι ἄταφον, Ἀλφίνου δὲ ἀνεψιὸν ὄντα αὐτῷ, ἥ, ὥς τινες, Γλαυκίππου τινὸς τὸν υἱὸν διὰ Φιλοπείθους τινὸς ἱατροῦ λαβόντα ἐξουσίαν τοῦ σώματος, καῦσαι αὐτὸν καὶ τὰ ὅστ᾽ ἀκομίσει εἰς Ἀθήνας τοῖς προσήκουσι, παρὰ τὰ τῶν Ἀθηναίων καὶ Μακεδόνων δόγματα· οὐ μόνον γὰρ κελεύσαι αὐτοὺς φυγεῖν, ἀλλὰ μὴδ' ἐν τῇ οἰκείᾳ ταφῆναι. Οἱ δ', ἐν Κλεωναῖς ἀποθανεῖν αὐτὸν, λέγουσιν, ἀπαχθέντα μετὰ τῶν ἄλλων, ὅπου γλωττοτομηθῆναι καὶ διαφθαρῆναι ὃν προεῖρηται τρόπον· τοὺς δὲ οἰκείους τὰ ὅστ᾽ λαβόντας, θάψαι τε ἅμα τοῖς γονεῦσι πρὸ τῶν Ἰππιδῶν πυλῶν· ὥς φησιν Ἡλιδωρὸς ἐν τῷ τρίτῳ περὶ μνημάτων. Νυνὶ δὲ κατερήρειπται τὸ μνῆμα, καὶ ἔστιν ἄδηλον. Πάντων δὲ κατὰ τὴν δημηγορίαν διενεργεῖν λέγεται. Τέτακται δὲ ὑπὸ ἐνίων πρὸ Δημοσθένους. Φέρονται δὲ αὐτοῦ λόγοι ἐβδομήκοντα ἑπτὰ, ὧν γνήσιοι εἰσι πενήκοντα δύο.

FRAGMENTS OF THE ORATION  
OF  
HYPERIDES AGAINST DEMOSTHENES.

SECTION I.

*Of the Carrying of the Treasure of Harpalus into the Acropolis.*

[Fragments 16. 7.]

FRAGMENT 16. (*See Facsimile.*)

"It is universally admitted, that he (Demos thenes) was one of those who at the first opposed the reception of Harpalus. After the return of Harpalus to Athens, when he had gained over several of the orators to his side, envoys came from several quarters, from Antipater, from Olympias, and it seems also from Philoxenus, a Macedonian, who filled a high office in Asia Minor, to require that he should be given up. Demosthenes and Phocion both resisted this demand; and Demosthenes carried a decree, by which it was directed, that the treasure should be lodged in the citadel, to be restored to Alexander, and he himself was empowered to receive it. Its amount was declared by Harpalus himself; but out of the 750 talents, no more than 308 remained in his possession. It was clear that nearly 450 had found their way into other hands." THIRLWALL'S *Greece*, cap. lvi.

This fragment consists of the lower parts of three pages or columns: of the first column the right hand side alone remains: there is a broad margin below the last line of each page.

## COLUMN I.

ΑΛΛΑ ΔΗΜΟΣΘΕΝΗΣ  
 ΚΑΙ ΟΙ ΦΙΛΟΙ ΑΙΣΧΡΟΝ  
 ΕΙΝΑΙ ΕΙ ΑΝΑΚΟΙΝΟΥΤΕ  
 ΤΟ ΠΡΑΓΜΑ ΦΙΛΟΞΕ  
 ΝΩΙ ΦΑΣΚΟΥΣΙ ΚΑΛΩΣ  
 ΑΛΛ ΕΧΡΗΝ ΤΟΝ ΑΡΠΑΛΟΝ  
 ΗΚΟΝΤΑ ΕΙΣ ΤΗΝ ΠΟΛΙΝ  
 ΤΩΝ ΔΕ ΤΑΛΑΝΤΩΝ ΟΥ  
 ΔΕΜΙΑΝ ΕΝ ΤΩ Ι ΔΗΜΩΙ  
 ΔΟΝΤΑ ΑΠΟ ΦΑΣΙΝ ΠΑΡΑ  
 ΚΡΟΥΕΙΝ ΟΥ ΚΑΙ Α Δ ΕΙ

Ἀλλὰ Δημοσθένης καὶ οἱ φίλοι αἰσχροὺν εἶναι, εἰ ἀνακοινοῦτε  
 τὸ πρᾶγμα Φιλοξένῳ, φάσκουσι· καλῶς· ἀλλ' ἐχρῆν τὸν Ἀρπαλον,  
 ἦκοντα εἰς τὴν πόλιν, τῶν δὲ ταλάντων οὐδεμίαν ἐν τῇ δῆμῳ δόντα  
 ἀπόφασιν, παρακρούειν; οὐ καὶ ἀδεί[ας τυχεῖν ἐπέτρεψας; κ.τ.λ. See  
 Fragment 7, col. 1, for the continuation.]

I. The whole of this column, and the greater part of the third column are so mutilated, that small confidence can be placed in any restoration: the matter however contained in them is manifestly of so great importance, that I have been induced to attempt the reproduction of the text.

καὶ οἱ φίλοι.] Or, perhaps, καὶ Δημάδης. Demosthenes is joined with Demades below in Fragm. 14, col. 2. and by Dinarchus c. *Demosth.* c. 7. and c. 11.

Φιλοξένῳ.] Compare Plutarch *περὶ δυσωπίας*, ε'. (*Moral. Tom. iii. pp. 97. 98.* Ed. Wytttenbach. Oxon. 1797.) Καὶ τὸ

τοῦ Δημοσθένους ἐνταῦθα καλῶς ἔχει διαμνημονεύειν· τῶν γὰρ Ἀθηναίων ὠρμημένων Ἀρπάλῳ βοηθεῖν, καὶ κορυσσομένων ἐπὶ τὸν Ἀλέξανδρον, ἐξαίφνης ἐπεφάνη Φιλόξενος ὁ τῶν ἐπὶ θαλάττῃ πραγμάτων Ἀλεξάνδρου στρατηγός· ἐκπλαγέντος δὲ τοῦ δήμου καὶ σιωπῶντος διὰ τὸν φόβον, ὁ Δημοσθένης, τί ποιήσουσιν, ἔφη, τὸν ἥλιον ἰδόντες, οἱ μὴ δυνάμενοι πρὸς τὸν λύχρον ἀντιβλέπειν; and Pausanias (*Corinth. c. 33.*) Φιλόξενος Μακεδῶν..., ὃς καὶ αὐτὸν παρὰ Ἀθηναίῳ ἐξήτησεν Ἀρπαλον.

ἀλλ' ἐχρῆν κ.τ.λ.] Compare *Fragm. 5. col. 2. τοὺτους σύμπαντας οὐ μόνον κεκώλυκας ἀποστήναι ἐκείνου* (i. e. Alexander)



## COLUMN II.

- - - - - ΑΥΤΩΝ  
 ΩΣ ΟΙΚΕΝ ΟΠΟΣΑ ΗΝ  
 ΑΛΛ' ΙΝΑ ΕΙΔΗ ΑΦ' ΟΥΩΝ  
 ΑΥΤΟΝ ΔΕΙ ΤΟΝ ΜΙΣΘΟΝ  
 ΠΡΑΤΤΕΣΘΑΙ ΚΑΙ ΚΑΘΗ  
 ΜΕΝΟΣ ΚΑΤΩ ΥΠΟ  
 ΤΗ ΚΑΤΑΤΟΜΗ ΟΥΠΕΡ  
 ΟΥ ΔΕΙΣ ΕΚΑΘΙΖΕΝ ΕΚΕ  
 ΛΕΥΓΕΧΑΡΙΣΙΟΝ ΤΟΝ  
 ΧΟΡΕΥΤΗΝ ΕΡΩΤΗ  
 ΤΟΝ ΑΡΠΑΛΟΝ ΟΠΟΣΑ  
 ΕΙΗ ΤΑ ΧΡΗΜΑΤΑ ΤΑ Α  
 ΝΟΙΣΘΗΣΟΜΕΝΑ ΕΙΣ  
 ΤΗΝ ΑΚΡΟΠΟΛΙΝ ΟΔΑ  
 ΠΕΚΡΙΝΑΤΟ ΟΤΙ ΕΠΤΑ

- - - - - αὐτῶν, ὡς οἶκεν, ὅποσα ἦν, ἀλλ' ἵνα εἰδῇ ἀφ' ὅσων αὐτὸν δεῖ  
 τὸν μισθὸν πράττεσθαι· καὶ καθήμενος κάτω ὑπὸ τῇ κατατομῇ, οὐπερ  
 οὐδεὶς ἐκάθιζεν, ἐκέλευσε Χαρίσιον τὸν χορευτὴν ἐρωτῆσαι τὸν Ἀρ-  
 παλον ὅποσα εἴη τὰ χρήματα τὰ ἀνοισθησόμενα εἰς τὴν ἀκρόπολιν· ὃ  
 δ' ἀπεκρίνατο ὅτι ἐπτα[κόσια κ.τ.λ. See Fragment 7, col. 2.]

τῇ συλλήψει τῇ Ἀρπάλου, ἀλλὰ καὶ: also  
 Fragm. 4. col. 2. οὐδ' ὅτῃ ψηφίσματι τοῦ  
 σώματος αὐτοῦ τὴν φυλακὴν καταστήσας·  
 καὶ οὐτ' ἐκλειπομένην ἐπανορθῶν, οὔτε  
 καταλυθείσης τοὺς αἰτίους κρίνας, κ.τ.λ. It  
 seems, therefore, according to Hyper-  
 ides, that Demosthenes had apprehended  
 Harpalus illegally, and had been after-

wards bribed to connive at his escape.  
 On the latter point, compare Dinarchus  
 (c. *Demosth.* c. 111.) ἐκ πάντων τούτων  
 (i. e. the venal generals and orators who  
 sided with Demosthenes) γεγένηται συν-  
 εργία περὶ τὸν Ἀρπάλον κατάπλουν καὶ  
 τὴν ἄφεσιν.

II. καὶ καθήμενος κ.τ.λ.] This clause

## COLUMN III.

- ΤΟΝ ΔΕ ΛΟΓΟΝ ΚΑΙ ΔΥ  
 ΤΟΣ ΕΝ ΤΩΙ ΔΗΜΩΙ ΤΟΤΕ  
 ΠΡΟΣ ΥΜΑΣ Ε ΔΩΚΕΝ ΩΣ  
 ΑΝΑΦΕΡΟΜΕΝΩΝ ΕΠΤΑ  
 ΚΟCΙΩΝ ΤΑΛΑΝΤΩΝ  
 ΚΑΙ ΕΙΚΟCΙΝ ΩC ΟΥΝ  
 ΕΠΤΑΚΟCΙΩΝ ΟΝΤΩΝ

- - τὸν δὲ λόγον καὶ αὐτὸς ἐν τῷ δήμῳ τότε πρὸς ὑμᾶς ἔδωκεν,  
 ὥς ἀναφερομένων ἑπτακοσίων ταλάντων καὶ εἴκοσιν. ὥς οὖν ἑπτακοσίων

is quoted by Harpocration, s.v. *κατατομή*. 'Υπερίδης ἐν τῷ κατὰ Δημοσθένους· Καὶ καθήμενος κάτω ὑπὸ τῇ κατατομῇ: by Photius, s.v. *κατατομή*: 'Υπερίδης ἐν τῷ κατὰ Δημοσθένους· Καὶ καθήμενος κάτω ὑπὸ τῇ κατατομῇ: by Suidas (with a various reading) s.v. *κατατομή*. 'Υπερίδης ἐν τῷ κατὰ Δημοσθένους· Καὶ καθήμενος ὑποκάτω ὑπὸ τῇ κατατομῇ: and by Phavorinus (who does not name the author) s.v. *κατατομή*. Καθήμενος κάτω ὑπὸ τῇ κατατομῇ. The word occurs in the same sense in the following passage of Philochorus, which all the four above-named lexicographers quote (naming the author) under the same word. Δίσχραϊος Ἀναγυράσιος ἀνέθηκε τὸν ὑπὲρ θεάτρων τρίποδα καταργυρώσας, νευικῶς τῷ πρότερον ἔτει χορηγῶν παισὶ, καὶ ἐπέγραψεν ἐπὶ τὴν κατατομὴν τῆς πέτρας. Julius Pollux (iv. 123), who had just quoted the Oration of Hy-

perides against Patrocles, mentions *κατατομή* as one of the parts of a theatre, without saying in what author the word occurs. The *præcinetio* and *diazoma* of Vitruvius, (Lib. v.), the *balteus* of Tertullian (*de Spectac.* c. 3.), and *κατατομή* are said to be synonymous words designating a broad passage (generally cut out of the rock) occurring at intervals between the concentrically-arranged benches of seats in a theatre, and running parallel with them. In such a passage, one side of which would be a wall, Demosthenes is here represented as sitting down.—See Smith's *Diet. Gr. and Rom. Ant.* v. *Balteus* and v. *Theatrum*.

*Χαρίσιον*] This name fills the lacuna, and is not an uncommon one: but whether it be the true reading of the MS. is uncertain and perhaps unimportant: I cannot elsewhere discover any person

ΚΑΙ ΕΙΚΟΣΙ ΤΑΛΑΝΤΩΝ  
 ΔΕΙΝΟ ΝΟΣΟΝ ΕΠΟΙΕΙ  
 ΤΟ - - - - -  
 - - - - -  
 - - - - -  
 ΕΝ ΤΩΙ ΛΗΜΩΙ ΕΠΤΑ  
 ΚΟΣΙΑ ΦΗΛΑΣ ΕΙΝΑΙ  
 ΤΑΛΑΝΤΑ ΝΥΝ ΤΑ ΗΜΙ  
 ΣΧΙΛΑΝΑΦΕΡΕΙΣ ΚΑΙ

ὄντων καὶ εἴκοσι τάλαντων δεινὸν ὄσον ἐποιεῖτο - - - - -  
 ἐν τῷ δήμῳ ἐπτακόσια φήσας εἶναι τάλαντα, νῦν τὰ ἡμίση ἀναφέ-  
 ρεις; καὶ - - -

whose name ends in -σιος as having taken part in the proceedings respecting Harpalus.

III. With this fragment compare the Argument; also the following passage from Photius (*Bibl. Cod.* 265. p. 494. ed. Bekk.) Χρόνῳ δὲ ὕστερον ἐπὶ τὴν Ἀσίαν Ἀλεξάνδρον διαβεβηκότος, καὶ φυγόντος Ἀθήναζε μετὰ χρημάτων Ἀρπάλου, τὰ μὲν πρῶτα δημηγορίων οὐκ εἶα τὸν ἄνδρα παραδέχεσθαι, ἐπεὶ δὲ εἰσέπλευσε, Δαρεικοὺς χιλίους (ὡς φασί) λαβὼν πρὸς τοὺς ὑπὲρ αὐτοῦ λέγοντας μετετάξατο, καὶ βουλευμένων Ἀθηναίων Ἀντιπάτρῳ προδοῦναι τὸν ἄνθρωπον ἀντειπεν, τά τε Ἀρτάλεια χρήματα εἰς ἀκρόπολιν ἔγραψεν ἀποθέσθαι, μηδὲ τῷ δήμῳ τὸν ἀριθμὸν αὐτῶν ἀποσημαίνεσθαι. λέγοντος δὲ Ἀρπάλου ψ' συγκатаκομίσαι τάλαντα, τὰ ἀνερχθέντα εἰς τὴν ἀκρόπολιν ἢ καὶ τ' ἢ ὀλίγῳ πλείονα εὐρέσθαι, φυγόντος δὲ ἐκ τοῦ δεσμοτηρίου Ἀρπάλου, οἱ μὲν εἰς

Κρήτην φασίν, οἱ δὲ εἰς Ταίναρον τῆς Λακωνικῆς, δωροδοκίας αἰτίαν παρέσχεον ὁ Δημοσθένης. ἐπὶ ταύτῃ δὲ καταστάς εἰς κρίσιν ὑπὸ Ὑπερείδου Πυθέου Μενεσαίχμου Ἱμεραίου καὶ Προκλέους, οἱ καὶ τὴν ἐξ Ἀρείου πάγου βουλὴν κατεσκεύασαν αὐτοῦ καταγνῶναι, ἐάλω, καὶ αἰλὸς ἐφύγε, μὴ δυνάμενος ἀποτίσαι πενταπλάσια· ἡτῶντο δὲ αὐτὸν δωροδοκίας τάλαντα λ'. Plutarch and Photius differ remarkably from Hyperides in saying that Demosthenes did not declare the sum brought by Harpalus. Neither Plutarch in the *Lives of the Ten Orators* (from which Photius partly copies) nor yet Dinarchus use the expression ἀναφέρειν εἰς τὴν ἀκρόπολιν in relation to this affair: whereas Hyperides and Photius both do: Photius also agrees with Hyperides more nearly respecting the numbers of the talents than with Plutarch. The editions of Dinarchus c. *Demosth.*

## FRAGMENT 7.

The first column is a portion of the right hand upper corner of a page, and seems to carry on the argument from the end of the first column of fragment 16: in like manner, the second column (of which the first two lines are entirely wanting) appears to be the upper portion of the third column of the 16th Fragment.

## COLUMN I.

(Being a continuation of Fragment 16, col. 1.)

ΑΣ ΤΥΧΕΙΝ ΕΠΕΤΡΕΨΑΣ  
 ΤΙΝΟΣ ΕΝΕΚΑ ΕΛΑΒΕΣ  
 ΑΠΟΦΑΣΙΝ ΑΙΤΙΑΙΣ  
 - - - - ΠΟΛΙΝ ΚΑ  
 - - - - - - ΝΟΣ  
 - - - - - ΧΡΥΣΙ  
 - - - - ΟΣΤΟΥΣ  
 - - - - - ΡΕΙ

[οὐ καὶ ἀδεί]ας τυχεῖν ἐπέτρεψας; τίνος ἔνεκα ἔλαβες ἀπό-  
 φασιν; - - -

c. 89. represent the orator as saying τέτ-  
 παρα γὰρ τάλαντά ἐστι καὶ ἐξήκοντα ἤδη  
 εὐρημένα, ὧν οἴεσθε τὴν αἰτίαν τουτοισιν  
 (i. e. to Demosthenes and Demades) ἀνα-  
 θεῖναι: where two MSS. however have  
 τετρακόσια for τέτταρα. The whole sum  
 which Harpalus had in possession when  
 leaving Asia was, according to Diodorus  
 Siculus, (Lib. xvii. c. 108.) five thousand  
 talents. Upon the whole it will perhaps

appear most probable that Photius had  
 read this passage of Hyperides, though  
 the clause which he cites in his Lexicon  
 may have been borrowed from Harpo-  
 cration.

δενὸν ὅσον] The MS. perhaps had οὐ-  
 δένα λόγον.

ἡμίση] This rare form occurs in  
 Theophrast. *Charact.* (περὶ βδελυρίας.)

## COLUMN II.

(Being a continuation of Fragment 16, col. 2.)

ΚΟΣΙΑ ΚΑΙ ΕΙΚΟΣΙ CYN  
 ΚΑΤΑΚΟΜΙΣΑΙ ΤΑΛΑΝ  
 ΤΑ ΓΡΑΦΕΙ ΔΕ ΨΗΦΙΣΜΑ  
 ΑΝΔΡΕΣ ΔΙΚΑΣΤΑΙ  
 ΚΑΙ ΑΝΑΦΕΡΕΙ ΤΑ ΧΡΗ  
 ΜΑΤΑ ΑΠΑΝΤΑ ΕΙΣ ΤΗΝ  
 ΑΚΡΟΠΟΛΙΝ Α ἢ ΛΘΕΙΝ  
 ΕΧΩΝ ΑΡΠΑΛΟΣ ΕΙΣ ΤΗΝ  
 ΑΤΤΙΚΗΝ ΕΝ ΤΗ ΑΥΡΙΟΝ  
 ΗΜΕΡΑΙ ΑΡΠΑΛΟΣ ΙΝΑ  
 ΔΗ ΑΠΟΔΕΙΞΑΙ ΤΑ ΧΡΗ  
 ΜΑΤΑ ΟΠΟΣΑ ΕΣΤΙ - -  
 - - ΠΩΣ ΠΥΘΟ - - -  
 - - Η C ΜΟΝ - - - -

[ὁ δ' ἀπεκρίνατο ὅτι ἑπτα]κόσια καὶ εἴκοσι συγκατακομίσαι τά-  
 λαντα. γράφει δὲ ψήφισμα, ἄνδρες δικασταί, καὶ ἀναφέρει τὰ χρήματα  
 ἅπαντα εἰς τὴν ἀκρόπολιν, ἃ ἦλθεν ἔχων Ἀρπαλος εἰς τὴν Ἀττικὴν.  
 Ἐν τῇ αὐρίῳ ἡμέρᾳ Ἀρπαλος, ἵνα δὴ ἀποδείξαι τὰ χρήματα ὅποσά  
 ἐστι - - -

I. It can hardly be doubted that this  
 whole fragment forms the upper parts of  
 the second and third columns of the pre-  
 ceding fragment. The context and the

history seem to require something equi-  
 valent to the first three lines, which are  
 wanting in col. 2: for the ψήφισμα see  
 Dinarch. c. *Demosth.* capp. 68, 70, 89.



## SECTION II.

*Of the bribery of Demosthenes and others by Harpalus: and of the investigations (ζητήσεις) instituted, and returns (ἀποφάσεις) made by the Council of the Areopagus.*

[Fragments 11. and 19. ? A Fragment preserved by Alexander Numenius. Fragments 1. 8. 4. 2. 26.]

## FRAGMENT 11.

“Demosthenes now caused another decree to be passed, by which the Areopagus was directed to investigate the case, and he proposed that instead of the ordinary penalty—tenfold the amount of the bribe—capital punishment should be inflicted on the offenders. A very rigid inquiry was instituted: the houses of all suspected persons (with the single exception of one who had just been married) were searched: the Areopagus made its report against several: and among them was Demosthenes himself.” THIRLWALL’S *Greece*, cap. LVI.

This fragment consists of the upper portions of four pages, there being also a margin of about three inches in width: so that the first line in each of the columns which are printed below is also the first line of each page in the MS.

## COLUMN I.

-	-	M	-	Λ	Ο	Υ	Ο	Υ	Δ
-	-	-	-	-	-	-	-	-	-
-	Ψ	-	-	-	-	Α	Σ	Α	Λ
Λ	Ε	Κ	Π	Α	Ν	Τ	Ω	Ν	Ι
-	-	Ε	-	Ν	-	-	-	-	-
-	-	-	-	-	-	Ο	Ν	Τ	Η
-	-	-	-	-	-	-	-	Ο	Ι
-	-	-	-	-	-	-	-	Λ	Ι

ἀλλ' ἐκ πάντων ἴσως ἂν - - - -

## COLUMN II.

ΜΟΣ ΕΠΟΙΗΣΕΝ ΩΣΤ  
 ΑΥΤΟΣ ΥΠΟ ΤΗΣ ΤΥΧΗΣ  
 ΑΦΑΙΡΕΘΕΙΣ ΤΟΝ ΟΥ  
 ΦΛΑΝΟΝ ΗΜΩΝ ΟΝ Ε  
 ΔΩΚΕΝ ΟΥΚ ΑΦΕΙΛΑΤΟ  
 ΟΥΤΩΣ ΟΥΝ ΗΜΙΝ ΤΟΥ  
 ΔΗΜΟΥ ΠΡΟΣΕΝΗΝΕ  
 ΓΜΕΝΟ ΥΟΥ ΠΑΝΤΑ ΔΙ  
 ΚΑΙΩΣ ΑΥΤΩ ΗΜΕΙΣ  
 ΑΝ ΥΠΗΡΕΤΟΙΜΕΝ ΚΑΙ  
 ΕΙΔΕΟΙΔΑ ΠΟΘΝΗΣΚΟΙ  
 ΜΕΝ ΥΠΕΡ ΑΥΤΟΥ ΕΓΩ  
 - - - - - ΚΑΤΑ  
 - - - - - Ε  
 - - - - - ΘΟ  
 - - - - - ΙΑ

[ὁ δὴ]μος ἐποίησεν, ὥστ', αὐτὸς ὑπὸ τῆς τύχης ἀφαιρεθεὶς, τὸν  
 στέφανον ἡμῶν, ὃν ἔδωκεν, οὐκ ἀφείλετο· οὕτως οὖν ἡμῖν τοῦ δήμου  
 προσενηνεγμένον, οὐ πάντα δικαίως αὐτῷ ἡμεῖς ἂν ὑπηρετοῖμεν, καὶ, εἰ  
 δέοι, ἀποθνήσκοιμεν ὑπὲρ αὐτοῦ; ἐγὼ - - - - -

II. This passage seems to consist of words which Demosthenes either used or which Hyperides puts into his mouth, being a specimen of the λόγον ἑνταυθα mentioned in the following column.

τῆς τύχης] Dinarch. c. Demosth. c. 33. ἐξέπλευσεν Ἐφιάλτης μισῶν μὲν

τοῦτον, ἀναγκαζόμενος δὲ τῶν πραγμάτων κοινῶς αὐτῷ ἀφείλετο καὶ τοῦτον ἢ τύχῃ τῆς πώλεως.

ἀφείλετο] The correction (apparently made by the same hand) is to be preferred. See Lobeck on Phryn. p. 183.

## COLUMN III.

ΑΝ ΚΑΙ ΛΟΓΟΥ ΔΥΝΑ  
 ΜΙΝ ΑΠΟΔΕΙΚΝΥΜΕ  
 ΝΟΣ ΔΙΑΤΕΤΕΛΕΚΑΣ ΚΑΙ  
 ὍΤΕ ΜΕΝ ΗΤΟΥ ΤΗΝ  
 ΒΟΥΛΗΝ ΑΠΟΦΑΙΝΕΙΝ  
 ΤΟΥΣ ΕΧΟΝΤΑΣ ΤΟ ΧΡΥ  
 ΣΙΟΝ ΠΟΛΕΜΙΚΟΣ ΩΝ  
 ΚΑΙ ΤΑΡΑΤΤΩΝ ΤΗΝ ΠΟ  
 ΛΙΝ ΙΝΑ ΤΗΝ ΖΗΤΗΣΙΝ  
 ΕΚΚΡΟΥΟΙΣ ΕΠΕΙΔΗ ΔΕ  
 ἈΝΑΒΑΛΟΙΤΟ ΤΟ ΑΠΟ  
 ΦΗΝΑΙ Η ΒΟΥΛΗ ΟΥ ΠΩ  
 ΦΑΣΚΟΥΣΑ ΕΥΡΗΚΕ  
 ΝΑΙ ΤΟΤ' ΕΝ ΤΩ ΔΗΜΩΙ  
 ΣΥΝΧΩΡΩΝ ΑΛΕΞΑΝ  
 ΔΡΩ ΚΑΙ ΤΟΥ ΔΙΟΣ ΚΑΙ  
 ΤΟΥ ΠΟΣΕΙΔΩΝΟΣ C - -  
 - - - Ο ΠΟ - - -

- - - - αν, καὶ λόγου δύναμιν ἀποδεικνύμενος διατετέλεκας· καὶ  
 ὅτε μὲν ἦτον τὴν βουλὴν ἀποφαίνειν τοὺς ἔχοντας τὸ χρυσίον, πολε-  
 μικός ὢν καὶ ταραττων τὴν πόλιν, ἵνα τὴν ζήτησιν ἐκκρούοις· ἐπειδὴ  
 δὲ ἀναβάλοιτο τὸ ἀποφῆναι ἡ βουλὴ, οὐ πω φάσκουσα εὐρήκεναι,  
 τότε' ἐν τῷ δήμῳ συγχωρῶν Ἀλεξάνδρῳ, καὶ τοῦ Διὸς καὶ τοῦ  
 Ποσειδῶνος - -

III. For the history compare Dinarch. *πολιτῶν βουλομένων εὐρεῖν τίνες εἰσὶ τῶν*  
*c. Demosth. capp. 4, 5:* ψηφισαμένου γὰρ *ρητόρων οἱ τολμήσαντες ἐπὶ διαβολῇ καὶ*  
*τοῦ δήμου δίκαιον ψήφισμα, καὶ πάντων τῶν* *κινδύνῳ τῆς πόλεως χρήματα παρὰ Ἀρπά-*

λου λαβεῖν, καὶ πρὸς τούτοις ψήφισμά τι γράψαντος ὃ Δημοσθένης σου καὶ ἐτέρων πολλῶν, ζητεῖν τὴν βουλὴν περὶ αὐτῶν, ὡς αὐτῇ πάτριόν ἐστιν, εἰ τινες εἰλήφασιν παρὰ Ἀρπάλου χρυσίον, ζητεῖ ἡ βουλὴ, οὐκ ἐκ τῶν προκλήσεων μαθοῦσα τὸ δίκαιον, οὐδὲ τὴν ἀλήθειαν καὶ τὴν πίστιν τὴν περὶ αὐτῆς ἐπὶ σοῦ καταλῦσαι βουλομένη, ἀλλ' (ὅπερ καὶ αὐτοὶ οἱ Ἀρεοπαγῖται εἶπον,) προορῶσα ἡ βουλὴ, ὃ ἄνδρες, τὴν τούτων ἰσχὺν καὶ τὴν ἐν τῇ λέγειν καὶ πράττειν δύναμιν οὐκ οἰομένη δὲ δεῖν οὐδεμίαν ὑπολογίζεσθαι τῶν περὶ αὐτῆς ἐσομένων βλασφημιῶν, εἰ τις μέλλοι τῇ πατρίδι ... αἰτία μοχθηρὰ καὶ κίνδυνος ἔσσεσθαι. And also capp. 82—81 of the same Oration: Λέγει δὴ καὶ τὸ περὶ ζητήσεως τῶν χρημάτων ψήφισμα, ὃ ἔγραψε Δημοσθένης τῇ ἐξ Ἀρείου πάγου βουλῇ περὶ αὐτοῦ τε καὶ ὑμῶν· ἵνα παρ' ἄλληλα θεωρήσαντες, εἰδῶτε τὴν Δημοσθένους ἀπόνοιαν. ΨΗΦΙΣΜΑ. Ἐγγραφας σὺ τοῦτο, Δημοσθένης; ἔγραψας. οὐκ ἔστιν ἀντειπεῖν. ἐγένετο ἡ βουλὴ κυρία σοῦ προστάξαντος; ἐγένετο. τεθνᾷσι τῶν πολιτῶν ἄνδρες; τεθνᾷσι. κύριον ἦν τὸ σὺν ψήφισμα κατ' ἐκείνων; ἀδύνατον ἀντειπεῖν.

Λέγει δὴ πάλιν, ὃ Δημοσθένης κατὰ Δημοσθένους ἔγραψε. προσέχετε, ὃ ἄνδρες· εὐρηκε Δημοσθένης. τί δέι πολλῶν λόγων; ἀποπέφθαγκεν, ὃ Ἀθηναῖοι.

λόγου δύναμιν] Dinarch. c. *Demosth.* c. 112. ὅς (Demosthenes) μέγα φρονεῖ ἐπὶ τῇ δύνασθαι λέγειν.

ἦτον τὴν βουλὴν κ. τ. λ.] Dinarch. c. *Aristog.* c. 21. τὸ μὲν ἀποφαίνειν τὴν βουλὴν τοὺς εἰληφότας τὰ χρήματα φαίνεσθε σπουδάζοντες.

συγχωρῶν Ἀλεξάνδρῳ] Compare *Fragm.* 5. col. 1. καὶ οὐχ ἅπασιν οἷε φανερόν εἶναι, ὅτι φάσκων ὑπὲρ τοῦ δήμου λέγειν ὑπὲρ Ἀλεξάνδρου φανερῶς δημηγορεῖς; and Dinarch. c. *Demosth.* c. 103. ὑμεῖς δὲ (i. e. Demosthenes and Demades) ἐν τοῖς ἔξω τὰς ἐλπίδας ἔχετε, ἀμιλλόμενοι ταῖς κολακείαις πρὸς τοὺς ὁμολογοῦντας ὑπὲρ Ἀλεξάνδρου πράττειν. The same ridiculous accusation of being in the Macedonian interest had previously (in Philip's time) been brought against Demosthenes by Aeschines, from whom Dinarchus repeats it. c. *Demosth.* c. 28, on which the reader may consult Maetzner's note.

## COLUMN IV.

Ε C - Ο Τ - - - -  
 ΕΒΟΥΛΕ - - - -  
 C ΤΗΣ ΔΙ ΕΙΚΟΝΑ ΑΛΕΞΑΝ  
 ΔΡΟΥ ΒΑΣΙΛΕΩΣ ΟΤΙ ΝΙ  
πρωτον  
 ΚΗΤΗΣ ΘΕ - - - -  
 ΤΟ - - - -  
 ΘΕΙΝ - - - -  
 ΚΑΙ Ε - - - -  
 ΓΕΛΙΑΝ - - - -  
 ΠΙΔΑ - - - -

στῆσαι εἰκόνα Ἀλεξάνδρου βασιλέως, ὅτι νικητῆς θε - - -

IV. εἰκόνα] It appears from Pausanias that there was a statue of Alexander the Great at Athens, concerning which he makes this remark: τοῖς μὲν οὖν ἀπ' Αἰγύπτου τιμῇ τε ἀληθεῖ καὶ ἐνεργέταις οὐσι γεγύνασιν αἱ δωρεαί· Φιλίππῳ δὲ καὶ Ἀλεξάνδρῳ κολακίας μάλλον ἐς αὐτοὺς τοῦ πλήθους· ἐπεὶ καὶ Λυσίμαχον οὐκ εὐνοία τοσοῦτον ὥς ἐς τὰ παρόντα χρήσιμον νομίζοντες ἀνέθηκαν. (*Attic*. c. 9.) If the following fragment refer to the same subject, it may be suspected that the statue came from the monarch himself: and that Demosthenes is represented by Hyperides as being favourable to its erection: Dinarchus certainly represents Demosthenes as acquiescing in the proposition which Alexander made concerning his own deification, λέγων ὡς οὐ δεῖ τὸν δῆμον ἀμφισβητεῖν τῶν ἐν τῷ οὐρανῷ τιμῶν

Ἀλεξάνδρῳ. c. *Demosth.* c. 94, on which Maetzner has collected many references to other authors.

Ἀλεξάνδρου βασιλέως] The same Persian-like title occurs in the heading of Alexander's letter for the recal of the Greek exiles: ΒΑΣΙΛΕΥΣ ΑΛΕΞΑΝΔΡΟΣ ΤΟΙΣ ΕΚ ΤΩΝ ΕΛΛΗΝΙΔΩΝ ΠΟΛΕΩΝ ΦΥΓΑΣΙ. (*ap. Diod. Sic. Lib. xviii. c. 8.*)

πρωτον] The scholium *πρωτον* is rather obliterated in the second and third letters: but it cannot well have been any other word. The reading of the text may perhaps have been νίκη τῆς or νίκη τῆς: νικητῆς is found in J. Pollux, (*Lib. iii. c. ult.*), and is not very unlikely to have been used by Hyperides, although it is an unusual form. See *Prelim. Dissert.*



## FRAGMENT 19.

This fragment is a portion of the left-hand side of a column, and is imperfect above and below. The subject is perhaps the same as that of the third and fourth columns of the preceding fragment.

ΛΕΠ - Ν ΚΑΙ Α - - -  
 ΝΟC ΟΤΙ ΑΛΕΞΑΝΔΡΩΙ  
 ΧΑΡΙΖΟΜΕΝΗ Η ΒΟΥ  
 ΛΗ ΔΑΝΕΛΕΙΝ ΑΥΤΟΝ ΟΥ  
 ΒΟΥΛΕΤΑΙ ΩC ΤΟ ΥΤΟ  
 ΠΑΝΤΑC ΥΜΑC ΕΙΔΟ  
 ΤΑC ΟΤΙ ΟΥ ΔΕΙΘΕΛΟΙΤΕ  
 ΤΟΙΟΥΤΟΝ ΑΝΔΡΙΑΝΤΑ  
 ΕCΤΙΝ ΠΡΙΑCΘΑΙΟΥ ΔΑΛ  
 ΛΟΝ ΤΙΝΑ ΜΗΧΑΝΑC  
 ΘΑΙ ΕCΤΙΝ ΜΗ - - -  
 - - - - Ν ΔΙΑ ΦΘΕΙΡ

καί - - - - vos, ὅτι Ἀλεξάνδρῳ χαριζομένη ἡ βουλὴ ἀνελεῖν αὐτὸν  
 οὐ βούλεται, ὡς τοῦτο πάντας ὑμᾶς εἰδότες, ὅτι, οὐδ' εἰ θέλοιτε, τοιοῦ-  
 τον ἀνδριάντα ἔστι πρίσθαι, οὐδ' ἄλλον τινὰ μηχανᾶσθαι ἔστι μη  
 - - - - ἂν διαφθεῖρ - - - -

ἔτι] The preceding participle (agree-  
 ing probably with Demosthenes) was per-  
 haps αἰνιττόμενος: there are relics of  
 one or two letters after the α: but they  
 are most obscure.

ἀνελεῖν] Andoc. *de Myst.* (p. 14. l.  
 5. Ed. Steph.) ὡν ἕρεκα καὶ στήλας ἀνεί-  
 λετε καὶ νόμους ἀκύρους ἐποιήσατε. Plat.  
*Legg.* vi. (p. 753. C. Ed. Steph.) ἀελέοντα  
 (τὸ πινάκιον) εἰς ἀγορὰν θεῖναι.

## A FRAGMENT PRESERVED BY ALEXANDER NUMENIUS.

(περὶ σχημάτων. κς'. περὶ διασυρμού. Rhet. Græc. Vol. VIII. pp. 457, 458. Ed. Walz.).

The reply of Hyperides to the remarks of Demosthenes on the ἀπόφασιν declared against him.

Ὡς Ὑπερίδης ἐπὶ Δημοσθένους

Καὶ συκοφαντεῖς τὴν βουλὴν, προκλήσεις προτιθεῖς, καὶ ἐρωτῶν ἐν ταῖς προκλήσεσιν, πόθεν ἔλαβες τὸ χρυσίον, καὶ τίς ἦν σοι ὁ δούς, καὶ πῶς; τελευταῖον δ' ἴσως ἐρωτήσεις καὶ εἰ ἐχρήσω τῷ χρυσίῳ, ὥσπερ τραπεζιτικὸν λόγον παρὰ τῆς βουλῆς ἀπαιτῶν.

With this fragment compare Dinarch. c. Demosth. c. 6: τούτων ὡς ἐδόκει τῷ δήμῳ καλῶς καὶ συμφερόντως πεπραγμένων, αἰτίαι νῦν καὶ προκλήσεις καὶ συκοφανταί παρὰ Δημοσθένους ἤκουσιν, ἐπειδὴ οὗτος ἀποπέφανται εἰκοσι τάλαντα ἔχων χρυσίου. καὶ ἡ τῶν ἐκ προνοίας φόνων ἀξιώπιστος οὔσα βουλὴ τὸ δίκαιον καὶ ἀληθὲς εὐρεῖν, καὶ κυρία δικάσαι τε περὶ τοῦ σώματος καὶ τῆς ψυχῆς ἐκάστου τῶν πολιτῶν, καὶ τοῖς μὲν βιαίῳ θανάτῳ τετελευτηκόσι βοηθῆσαι, τοὺς δὲ παράνομόν τι τῶν ἐν τῇ πόλει διαπεπραγμένων ἐκβαλεῖν, ἢ θανάτῳ ζημιῶσαι, νῦν ἐπὶ τοῖς κατὰ Δημοσθένους ἀποπεφασμένοις

χρήμασιν ἄκυρος ἔσται τοῦ δίκαιου; and c. 12 of the same Oration: περιέρχεται Δημοσθένης περὶ τε τῆς βουλῆς βλασφημιῶν καὶ περὶ ἑαυτοῦ λέγων οἷσπερ ἴσως καὶ πρὸς ὑμᾶς αὐτίκα χρήσεται λόγοις ἐξαπατῶν ὑμᾶς.

προκλήσεις] Harpocration, s. v. πρόκλησις. εἰώθεσαν ὁπότε δικάζοντό τινες ἐξατεῖν ἐνίοτε θεραπαίνας ἢ θεράποντας εἰς βάσανον ἢ εἰς μαρτυρίαν τοῦ πράγματος· καὶ τοῦτο ἐκαλεῖτο προκαλεῖσθαι· τὸ δὲ γραμματεῖον τὸ περὶ τούτου γραφόμενον ὠνομάζετο πρόκλησις· παρὰ πολλοῖς δὲ ἐστὶ ρήτορι.

## FRAGMENT 1.

The same subject continued. This fragment comprises two pages, consisting of 27 lines each, having a broad margin above and below. The first line of the second column is nearly in a straight line with the second line of the first column: and it seems that there must have been 28 lines in the second page, as it is impossible that the letters at the bottom of the first column can have been adjacent to the two letters which now appear at the beginning of the second column.

## COLUMN I.

ΑΥΤΟΥ ΑΓΩΝΟΣ ΟΙΕ  
 ΤΑΙ ΔΕΙΝ ΥΜΑΣ ΠΑΡ<sup>Α</sup>  
 ΚΡΟΥΣΑ<sup>Α</sup> Ο ΑΙ ΔΙΑΛΛ<sup>Β</sup>ΩΝ  
 ΤΗΝ ΑΠΟΦΑΣΙΝ ΑΛΛΑ  
 ΚΑΙ ΤΟΥΣ ΑΛΛΟΥΣ ΑΓΩ  
 ΝΑΣ ΑΠΑΝΤΑΣ ΑΦΕΛΕ  
 ΘΕΙ ΖΗΤΕΙ ΤΟΥΣ ΤΗΣ  
 ΠΟΛΕΩΣ ΥΠΕΡ ΟΥ ΔΕΙ  
 ΥΜΑΣ ΝΥΝΙ ΒΟΥΛΕΥΣΑ  
 ΘΕΙ ΠΡΟΣΕΧΟΝΤΑΣ  
 ΤΟΝ ΝΟΨΝ ΚΑΙ ΜΗ ΤΩΙ  
 ΛΟΓΩΙ ΥΠΟ ΤΟΥ ΤΟΥ Ε  
 Ξ<sup>Α</sup> ΠΑΤΗΘΗΝΑΙ ΤΑΣ ΓΑΡ  
 ΑΠΟΦΑΣΕΙΣ ΤΑΥΤΑΣ ΤΑΣ  
 ΥΠΕΡ ΤΩΝ ΧΡΗΜΑΤΩΝ

[οὐ μόνον ὑπὲρ τοῦ περὶ ἐ]αυτοῦ ἀγώνος οἶεται δεῖν ὑμᾶς παρα-  
 κρούσασθαι, διαβαλὼν τὴν ἀπόφασιν, ἀλλὰ καὶ τοὺς ἄλλους ἀγῶνας  
 ἅπαντας ἀφελέσθαι ζητεῖ τοὺς τῆς πόλεως, ὑπὲρ οὗ δέῃ ὑμᾶς νυνὶ  
 βουλεύεσθαι, προσέχοντας τὸν νοῦν, καὶ μὴ τῷ λόγῳ ὑπὸ τούτου  
 ἐξαπατηθῆναι. τὰς γὰρ ἀποφάσεις ταύτας τὰς ὑπὲρ τῶν χρημάτων

ΑΡΠΑΛΟΥ ΠΑΣΑΣ ΟΜΟΙ  
 ΩΣ Η ΒΟΥΛΗ ΠΕΠΟΙ  
 ΗΤΑΙ ΚΑΙ ΤΑΣ ΑΥΤΑΣ ΚΑ  
 ΤΑ ΠΑΝΤΩΝ ΚΑΙ ΟΥΔΕ  
 ΜΙΑ ΠΡΟΣΓΕΓΡΑΦΕΝ  
 ΔΙΟΤΙ ΕΚΑΣΤΟΝ ΑΠΟ  
 ΦΑΙΝΕΙ ΑΛΛ ΕΠΙΚΕ  
 ΦΑΛΛΙΟΝ ΓΡΑΨΑΣ ΟΠΟ  
 ΣΟΝ ΕΚΑΣΤΟΣ ΕΙΛΗΦΕΝ  
 ΧΡΥΣΙΟΝ ΤΟΥΤΟΥΝ  
 ΟΦΕΙΛΕΤΩ - - ΙΣΧΥ - -  
 - - - ΕΝΗ - ΠΑΙΥ

Ἄρπαλον πάσας ὁμοίως ἡ βουλὴ πεποίηται καὶ τὰς αὐτὰς κατὰ  
 πάντων, καὶ οὐδεμία προσγέγραφε, δι' ὅτι ἕκαστον ἀποφαίνει· ἀλλ'  
 ἐπικεφάλαιον γράψασα, ὅποσον ἕκαστος εἴληφε χρυσίον, τοῦτ' οὖν  
 ὀφείλετω - - -

I. ὑπὲρ τοῦ περὶ ἑαυτοῦ ἀγώνος, κ.τ.λ.] Demosth. c. *Androt.* (p. 605, Reiske), μὴ  
 οὖν ὡς ὑπὲρ τῆς βουλῆς λεγόντων καὶ τῶν  
 πολλῶν ἀκούετε, ἀλλ' ὡς ὑπὲρ αὐτῶν  
 παρακρουμένοις ὀργίζεσθε. Pseudo-De-  
 mosth. (Hyperides?) περὶ τῶν πρὸς Ἀλέ-  
 ξανδρον συνθηκῶν, (p. 215, Reiske). παρα-  
 κρούονται (οἱ πεπρακότες ἑαυτοὺς εἰς τάναν-  
 τία τοῖς τῇ πατρίδι συμφέρουσι) τοὺς  
 παρέργως ἐνταυθὶ ἀλλ' οὐκ ἐξεταστικῶς  
 ἐκκλησιάζοντας. Dinarch. c. *Demosth.* c.  
 40. καὶ νῦν εἰλημμένοι (Demosthenes and  
 his friends) δῶρα καθ' ὑμῶν εἰληφότες πα-  
 ρακρούονται ὑμᾶς.

τῷ λόγῳ] Pseudo-Demosth. περὶ τῶν

πρὸς Ἀλ. συνθ. (pp. 211, 212, Reiske). δεῖ  
 τοῖνυν.....μὴ τῷ μὲν λόγῳ καταχρωμένους  
 ἐνοχλεῖν, πάντα δὲ μᾶλλον πράττειν, ἀλλὰ  
 κ.τ.λ.

ἀπόφασιν] Harpocration. ἀπόφασις,  
 τὸ ἀποφαίνειν διὰ γραμμάτων κατὰ μέρος  
 ὁπόσῃ οὐσίᾳ ἔχει. ὅπερ ἐν ταῖς ἀντιδό-  
 σεσι μάλιστα γίνεται. Δημοσθένης ἐν τῷ  
 πρὸς Φαίνιππον πολλάκις. The word oc-  
 curs continually in Dinarchus; see espe-  
 cially c. *Demosth.* c. 50. ἀνάγκη τὴν βου-  
 λήν, ὧ ἄνδρες, τὴν ἐξ Ἀρείου πάγον κατὰ  
 δύο τρόπους ποιέσθαι τὰς ἀποφάσεις πά-  
 σας. τίνες τούτους; ἤτοι αὐτὴν προελομέ-  
 νην καὶ ζητήσαν ἢ τοῦ δήμου προστά-

## COLUMN II.

- - - - -  
 ΔΠ - - - - -  
 ΟΥΚΑΕΙ - - - - -  
 ΑΠΟΓΕ - - - - -  
 ΑΠΟΦΛ - - - - -  
 ΕΛΑΒΕ - - - - -  
 ΣΙ ΚΑΙ ΟΙΑ - - - - -  
 ὍΥ ΓΑΡ Δ - - - - -  
 ΘΘΕΝΕΙ - - - - -  
 ΤΟΙΣ ΧΥΡΟ - - - - -  
 ΔΑΛΛΟΙΣ Ο - - - - -  
 ὍΥΧ ΥΠΕΡ ΕΙΚΟΣΙ ΤΑ  
 ΛΑΝΤΩΝ ΔΩΣΩΝ ΛΟΓΟΝ  
 ΑΛΛ ΥΠΕΡ ΤΕΤΡΑΚΟ  
 ΣΙΩΝ ΟΥΔ ΥΠΕΡ ΕΝΙΩΝ  
 ἌΔΙΚΗΜΑΤΩΝ ΑΛΛ Υ  
 ΠΕΡ ΑΠΑΝΤΩΝ ΑΛΛΑ

- - - - - οὐχ ὑπὲρ εἴκοσι ταλάντων δώσων λόγον, ἀλλ' ὑπὲρ τε-  
 τρακοσίων οὐδ' ὑπὲρ ἐνίων ἀδικημάτων, ἀλλ' ὑπὲρ ἀπάντων. ἀλλὰ

ξαντος αὐτῇ, κ. τ. λ., on which the refer-  
 ences to modern writers collected by  
 Maetzner may be consulted.

ἐπικεφάλαιον] The MS. is a little  
 mutilated, and may possibly have had  
 ἔτι κεφάλαιον: ἐπικεφάλαιον usually sig-  
 nifies a poll tax, capitation: the verb ἐπι-  
 κεφαλαίω occurs in the following passage  
 of Polybius, (Lib. ii. c. 40, § 4), τῶν μὲν  
 τοί γα Ἀράται διφοκημένων καὶ νῦν καὶ μετὰ

ταῦτα πάλιν ἐπικεφαλαιούμενοι μνησθησό-  
 μεθα, i.e. ἐπὶ κεφαλαίων: *summam tracta-*  
*bimus*, Schweigh. The last letter in the  
 column is not quite perfect, but certainly  
 seems to be Υ. However it is to be  
 suspected that the words Δημοσθένης  
 Παιανιεύς formed part of the last line of  
 this page, and part of the first line of  
 the following page.



ἘΛΠΟΝΟΙΑΩ ΔΗΜΟ  
 ΘΕΝΕΣ ΥΠΟ ΤΟΝ·Α  
 ΓΩΝΑ ΔΙΚΑΖΟΜΕΝΟΝ  
 ΝΥΝ ΠΡΟΚΙΝΔΥΝΕΥΕΙ  
 ΕΙ ΚΑΙ ΠΡΟΑΝΑΙΣΧΥΝ  
 ΤΕΙ ΕΓΩ ΔΟΤΙ ΜΕΝ  
 ἘΛΑΒΕΣ ΤΟ ΧΡΥΣΙΟΝ  
 ΙΚΑΝΟΝ ΟΙΜΑΙ ΕΙΝΑΙ  
 ΣΗΜΕΙΟΝ ΤΟΙΣ ΔΙΚΑ  
 ΣΤΑΙΣ ΤΟ ΤΗΝ ΒΟΥΛΗΝ  
 ΣΟΥ ΚΑΤΑΓΝΩΝΑΙ

σὴ ἀπόνοια, ὦ Δημόσθενες, ὑπὸ τὸν ἀγῶνα δικάζόμενον νῦν προκινδυνεύει,  
 εἰ καὶ προαναισχυντεῖ. ἐγὼ δ' ὅτι μὲν ἔλαβες τὸ χρυσίον, ἱκανὸν οἶμαι  
 εἶναι σημεῖον τοῖς δικασταῖς, τὸ τὴν βουλὴν σου καταγνῶναι.

II. εἴκοσι] The word both fills the hia-  
 tus and is agreeable to the account of Di-  
 narchus: "Viginti talenta accepisse De-  
 mosthenem affirmat Dinarchus (*c. Demosth.*  
*capp. 6. 45. 53. 69. 89.*), et Plutarchus con-  
 tendit. (*Dem. c. 25.*): mille δαρεικοῖς eum  
 corruptum esse legimus in *Vitt. X. Oratt.*  
*p. 846, B. Phot. Biblioth. 265, triginta*  
*talentorum mentionem factam esse in*  
*accusatione narrant Vitt. X. Oratt. p. 846,*  
*c. Phot. l. l. Quinquaginta talenta com-*  
*memorat Timocles Comicus (Athen. viii.*  
*p. 341, E.)."* Maetzner's note on Dinarch.  
*c. Demosth. c. 6.*

τετρακοσίων] Out of the original 700  
 talents declared by Demosthenes, only  
 half were forthcoming, according to Hy-  
 perides. (Fragment 16, col. 3). However

it is probable that τετρακοσίων was the  
 MS. reading, and that the orator uses  
 round numbers in both places: he makes  
 Demosthenes responsible for the entire  
 loss, as being τὸν τῶν ὅλων πραγμάτων  
 ἐπιστάτην. (Fragment 4, col. 2).

ἐνίων] Dinarch. *c. Demosth. c. 22.* Ἄρ'  
 ὑμῖν δοκεῖ μικρῶν κακῶν ἢ τῶν τυχόντων  
 ὅλη τῇ Ἑλλάδι αἴτιος γεγενῆσθαι Δημο-  
 σθένης καὶ ἡ τούτου φιλαργυρία; ἢ προσή-  
 κειν αὐτὸν ὑφ' ὑμῶν ἐλέου τινὸς τυγχάνειν  
 τοιαῦτα διαπεπραγμένον, ἀλλ' οὐ τῆς ἐσχά-  
 της τιμωρίας καὶ ὑπὲρ τῶν νῦν καὶ ὑπὲρ τῶν  
 πρότερον γεγενημένων ἀδικημάτων; The  
 MS. however, may perhaps have had  
 ἰδίων.

προαναισχυντεῖ] The meaning of the  
 passage appears to be, that the reckless

conduct of Demosthenes has exposed him to danger before all others, now that the report has been declared against him and the trial has begun, however much he may have outstripped the other guilty parties in putting a bold face on things. It is indeed possible that the MS. may have had *προκινδυνεύει καὶ προαναισχυντεῖ*; but the insertion of *εἰ* seems to make better sense.

The scope of this and the preceding column will appear from the following passage of Dinarchus, *c. Demosth.* capp. 51—59. *νῦν τὰ νόμιμα τάκειθεν καὶ τὰ δίκαια καὶ τάληθῃ ἀσθενέστερα γενήσεται τῶν Δημοσθένους λόγων, καὶ ἰσχύσει μᾶλλον τῆς ἀληθείας ἢ παρὰ τούτου ῥηθισομένη κατὰ τοῦ συνεδρίου διαβολή, ὡς ἄρα πολλοὺς ἢ βουλὴ ἀποπέφαγκεν ἀδικεῖν τὸν δῆμον, οἱ ἀποπεφύγασιν εἰσελθόντες εἰς τὸ δικαστήριον, καὶ ἡ βουλὴ ἐπ' ἐνίων τὸ πέμπτον μέρος οὐ μετείληφε τῶν ψήφων; τοῦτο δὲ ὃν τρόπον γίνεται, ῥαδίως ἀπαντες μαθήσεσθε. ἡ βουλὴ, ὦ ἄνδρες, ζητεῖ*

*τὰ προσταχθέντα ὑφ' ὑμῶν καὶ τὰ γεγενημένα παρ' αὐτοῖς ἀδικήματα οὐχ ὡς ὑμεῖς (καὶ μοι μὴ ὀργισθῆτε) δικάζειν ἐνίοτε εἴθισθε, τῇ συγγνώμῃ πλέον ἢ τῷ δίκαιῳ ἀπονέμοντες, ἀλλ' ἀπλῶς τὸν ἐνοχον ὄντα τοῖς ζητουμένοις καὶ τὸν ὁποιοῦν ἡδίκηκότα τὰ πάτρια, νομίζουσα τὸν ἐν τοῖς μικροῖς συνεθίζόμενον ἀδικεῖν τοῦτον τὰ μεγάλα τῶν ἀδικημάτων εὐχερέστερον προσδέξασθαι.* After discussing the cases of Polyuctus and others, against whom the Arcopagus had made reports, but whom the dicasts had afterwards acquitted, the orator proceeds, *αὕτη, Δημοσθένες, τῆς βουλῆς ἡ ἀπόφαισις οὐκ ἐξηλέγχθη ψευδῆς οὐσα, ἀληθινῆς δὲ αὐτῆς οὔσης ἔδοξε τοῖς δικασταῖς ἀφίεναι τὸν Πολύευκτον· τὸ μὲν γὰρ ἀληθές τῇ βουλῇ προσετάχθη ζητεῖν, τὸ δὲ συγγνώμης ἄξιον, φημί, τὸ δικαστήριον ἔκρινε. διὰ τοῦτο οὐ πιστευτέον τῇ βουλῇ περὶ τῶν γενομένων ἀποφάσεων, ἐπειδὴ σὲ καὶ τοὺς μετὰ σοῦ τὸ χρυσίον ἔχοντας ἀποπέφαγκε; δεινὸν μὲντ' ἂν εἴη.*

## FRAGMENT 8.

This Fragment consists of the upper portions of three pages, the margin above the first line of each being about three inches broad. The subject of the first column, so far as can be conjectured from its mutilated remains, seems to be the same as that of Fragment 1, col. 1.

## COLUMN I.

Υ - - ΕΣΤΙΝ ΟΜΟΙΩΣ  
 - - - ΝΕΙΤΙΣ ΕΛΑ  
 ΒΕΝ ΑΛΛΕΙΘΕΝ ΜΗ  
 - - - - - ΟΜΟΙΩΣ  
 ΟΦΕΙΛΟΥΣΙΝ ΟΙ ΙΔΙΩΤΑΙ  
 ΛΑΒΟΝΤΕΣ ΤΟ ΧΡΥΣΙΟΝ  
 ΚΑΙ ΟΙ ΡΗΤΟΡΕΣ ΚΑΙ ΟΙ ΣΤ  
 ΡΑΤΗΓΟΙ ΔΙΑ ΤΙ ΟΤΙ ΤΟΙΣ  
 ΤΕ ΙΔΙΩΤΑΙΣ ΑΡΠΑ  
 ΛΟΣΩΣ ΕΟΙΚΕΝ ΦΕΡΕΙ  
 ΤΟ ΧΡΥΣΙΟΝ - - -

- - ἔστιν ὁμοίως - - - ν εἴ τις ἔλαβεν· ἀλλ' εἰ ὅθεν μὴ - - -  
 ὁμοίως ὀφείλουσιν οἱ ἰδιῶται, λαβόντες τὸ χρυσίον, καὶ οἱ ῥήτορες  
 καὶ οἱ στρατηγοί. διὰ τί; ὅτι τοῖς τε ἰδιώταις Ἀρπαλος, ὡς εἰκε,  
 φέρει τὸ χρυσίον - - -

ὁμοίως] Before this word (in line 4) are very mutilated remains of several letters, which might possibly be legible in the MS. itself.

οἱ ῥήτορες καὶ οἱ στρατηγοί] The MS. probably had *στρατηγοί*, though it must be owned that a word of rather fewer letters might have been expected. *ῥήτορες*

are joined to *στρατηγοί* in the following column: and in every oration of Dinarchus, as well as by Demosthenes and Æschines. See Maetzner on Dinarch. c. *Demosth.* c. 71.—*Æschines*, c. *Timarch.* (p. 2. l. 2. Ed. Steph.), contrasts *ιδιώται* and *ῥήτορες*. οὐ μόνον δὲ περὶ τῶν ἰδιωτῶν, ἀλλὰ καὶ περὶ τῶν ῥητόρων.

## COLUMN II.

ΣΤΡΑΤΗΓΟΙΣ ΚΑΙ ΤΟΙΣ  
 ΡΗΤΟΡΣΙΝ ΩΦΕΛΕΙ  
 ΘΕΛΙΟΥ ΤΩΝ ΝΟΜΩΝ  
 ἌΥΤΟΙΣ ΔΕΔΩΚΟΤΩΝ  
 ΤΟΥΤΟ ΠΟΙΕΙΝ ΑΛΛΑ ΤΗΣ  
 ΥΜΕΤΕΡΑΣ ΠΡΑΟΤΗΤΟΣ  
 ΚΑΙ ΦΙΛΑΝΘΡΩΠΙΑΣ  
 ἘΝ ΜΟΝΟΝ ΠΑΡΑΦΥΛΑΤ  
 ΤΟΝΤΕΣ ΟΠΩΣ ΔΙ' ΥΜΑΣ  
 Κ - - - Ε - - -  
 Σ - - - - -

[τοῖς] στρατηγοῖς καὶ τοῖς ῥήτορσιν ὠφελεῖσθαι· οὐ τῶν νόμων  
 αὐτοῖς δεδωκότων τοῦτο ποιεῖν, ἀλλὰ τῆς ὑμετέρας πραότητος καὶ  
 φιλανθρωπίας· ἐν μόνον παραφυλάττοντες, ὅπως δι' ὑμᾶς - - -

## COLUMN III.

ΤΑΣ ΑΡΧΗΝ ΤΙΝΑ ΚΑΙ  
 ΔΙΑΓΝΟΙΑΝ ΚΑΙ ΑΠΕΙ-  
 ΡΙΑΝ ΑΜΑΡΤΗΣΑΝΤΑΣ  
 ΥΠΟ ΤΟΥΤΩΝ ΚΑΤΑ  
 ΓΟΡΗΘΕΙΣ ΕΝ ΤΩΙ ΔΙΚΑ  
 ΣΤΗΡΙΩΙ Η ΑΠΟΘΑΝΕΙ  
 ΤΑΙ Η ΕΚ ΤΗΣ ΠΑΤΡΙΔΟΣ  
 ΕΚΠΕΣΕΙΤΑΙ ΑΥΤ - -  
 - - - ΤΑ Δ ΔΙΚ - - -  
 - - - - - ΙΝΟΥ Δ - -  
 - - - - - ΙΑ - -

- - - - τας ἀρχὴν τινα καὶ δι' ἄγνοιαν καὶ ἀπειρίαν ἀμαρτήσαν-  
 τας, ὑπὸ τούτων καταγορευθεὶς ἐν τῷ δικαστηρίῳ ἢ ἀποθανεῖται ἢ ἐκ  
 τῆς πατρίδος ἐκπεσεῖται αὐτ - - -

III. With this fragment compare  
 Dinarch, c. *Demosth.* c. 6. καὶ ἡ τῶν ἐκ  
 προνοίας φόνων ἀξιόπιστος οὐσα βουλή τὸ  
 δίκαιον καὶ ἀληθές εὔρεῖν, καὶ κυρία δικά-  
 σαι τε περὶ τοῦ σώματος καὶ τῆς ψυχῆς  
 ἐκάστου τῶν πολιτῶν, καὶ τοῖς μὲν βιαίῳ  
 θανάτῳ τετελευτηκόσι βοηθήσαι, τοὺς δὲ

παράνομόν τι τῶν ἐν τῇ πόλει διαπεπραγ-  
 μένους ἐκβαλεῖν ἢ θανάτῳ ζημιῶσαι, νῦν  
 ἐπὶ τοῖς κατὰ Δημοσθένους ἀποπεφασμένοις  
 χρήμασιν ἄκυρος ἔσται τοῦ δίκαιου; It is  
 not unlikely that Hyperides may be in-  
 sisting on the same point.



## FRAGMENT 4.

The remarks of Hyperides on the assertion of Demosthenes, that he had borrowed the money for the use of the treasury. The Fragment consists of three pages, having a broad margin over the first line of each page, the last lines of the first and second columns being in one straight line. The second and third columns are nearly perfect: the former consisting of 28 lines, the latter of 24 lines. The second column probably consisted originally of 29 lines, as the last letters which now remain of the first page will not combine with the first of the second.

## COLUMN I.

- - - - - ΟΤΙ ΤΟΥ  
 - - - ΑΝΕΝΕΧΘΗΝΑΙ  
 - - - ΑΚΡΟΠΟΛΙΝ  
 - - - - - ΠΑ

Here follows an hiatus of four or five lines, of which not a letter can be read.

- - - Ν - - -  
 - - - ΕΚΡΙΝΟΜ -  
 - - - - - ΝΕΠΡΙ  
 - - - - ΟC - - ΦC  
 - - - - ΑΝ - ΤΟΝC  
 - - - - Κ - - ΒΟ  
 - - - - - - -  
 - ΝΤΟΥ - - - -  
 - - - - - - -  
 - - - - - ΕCΗΛ  
 - - - - - ΜΩΙCΤ  
 - - - - - ΤΟΥC

-	-	-	-	-	ΙΧΥΝ
-	-	-	-	-	- ΝΕΙ
-	-	-	-	-	ΧΡΥCΙΟΝ
-	-	-	-	-	ΝΟΙΑC
-	-	-	-	-	ΛΡΟΤΙ
-	-	-	-	-	- CΙΩ
-	-	-	-	-	- - Υ
-	-	-	-	-	- ΠΕΝ
-	-	-	-	-	- ΤΛΙΗ
-	-	-	-	-	- - -

There seem to be the words *ἀνενεχθῆναι* and *ἀκρόπολιν*, also *χρυσίον* and some case of the participle *κρινόμενος*. It is not improbable that this Fragment may have occupied a place in the MS. near to Fragments 16 and 7.

## COLUMN II.

ΡΑΣ ΕΛΑΒΕC ΟΥΔ ΟΤΩΙ  
 ΨΗΦΙCΜΑΤΙ ΤΟΥ CΩ  
 ΜΑΤΟC ΑΥΤΟΥ ΤΗΝ ΦΥ  
 ΛΑΚΗΝ ΚΑΤΑCΤΗCΑC  
 ΚΑΙ ΟΥΤΕ ΚΛΕΙΠΟΜΕ  
 ΝΗΝ ΕΠΑΝΟΡΘΩΝ  
 ΟΥΤΕ ΚΑΤΑΛΥΘΕΙC ΗC  
 ΤΟΥC ΑΙΤΙΟΥC ΚΡΙΝΑC  
 ΠΡΟΙΚΑ ΔΗΛΟΝΟΤΙ ΤΟΝ  
 ΚΑΙΡΟΝ ΤΟΥΤΟΝ ΤΕΤΑ

- - - - ρας ἔλαβες, οὐδ' ὅτῳ ψηφίσματι τοῦ σώματος αὐτοῦ  
 τὴν φυλακὴν καταστήσας· καὶ οὐτ' ἐκλειπομένην ἐπανορθῶν οὔτε κατα-  
 λυθείσης τοὺς αἰτίους κρίνας προῖκα δηλονότι τὸν καιρὸν τοῦτον τετα-

ΜΙΕΥΣΑΙ ΚΑΙ ΤΟΙΣ ΜΕΝ  
 ἘΛΑΤΤΟΣΙ ΡΗΤΟΡΣΙΝ  
 ΑΠΕΤΙΝΕΝ Ο ΑΡΠΑΛΟΣ  
 ΧΡΥΣΙΟΝ ΤΟΙΣ ΘΟΥΡΥΒΟΥ  
 ΜΟΝΟΝ ΚΑΙ ΚΡΑΥΓΗΣ  
 ΚΥΡΙΟΙΣ ΣΕ ΔΕ ΤΟΝ ΤΩΝ  
 ΟΛΩΝ ΠΡΑΓΜΑΤΩΝ  
 ΕΠΙΣΤΑΤΗΝ ΠΑΡΕΙΔΕΝ  
 ΚΑΙ ΤΩ ΤΟΥΤΟ ΠΙΣΤΟΝ  
 ΤΟΣΟΥΤΟΝ ΔΩΛΗΔΡΕΣ  
 ΔΙΚΑΣΤΑΙ ΤΟΥ ΠΡΑΓΜΑ  
 ΤΟΣ ΚΑΤΑΠΕΦΡΟΝΗΚΕΝ  
 ΔΗΜΟΣ ΘΕΣΝΗΣ ΜΑΛ  
 ΛΟΝ ΔΕ ΕΙ ΔΕΙ ΜΕΤΑ  
 ΠΑΡΡΗΣΙΑΣ ΕΙΠΕΙΝ Υ  
 ΜΩΝ ΚΑΙ ΤΩΝ ΝΟ  
 ΜΩΝ ΩΣΤΕ ΤΟ ΜΕΝ  
 ΠΡΩΤΟΝ Ω ΖΕΥ ΚΑΙ ΘΕ  
 ΟΙ ΜΗ ΑΝΑΓΚΑΖΟΜΕΝΟΣ

μίευσαι· καὶ τοῖς μὲν ἐλάττοσι ῥήτορσιν ἀπέτινεν ὁ Ἀρπαλος χρυσίον  
 τοῖς θορύβου μόνον καὶ κραυγῆς κυρίως, σὲ δὲ τὸν τῶν ὅλων πραγμάτων  
 ἐπιστάτην παρείδεν· καὶ τῷ τοῦτο πιστόν;

Τοσούτον δ', ὃ ἄνδρες ἐικασταί, τοῦ πράγματος καταπεφρόνηκε  
 Δημοσθένης, μᾶλλον δὲ (εἰ δαὲ μετὰ παρρησίας εἰπεῖν) ὑμῶν καὶ τῶν  
 νόμων, ὥστε τὸ μὲν πρῶτον, ὃ Ζεῦ καὶ θεοί, μὴ ἀναγκαζόμενος [ὁμο-  
 μοκέσαι κ.τ.λ. See third column for the continuation.]

II. σώματος.] It seems there was no the money. Dinarch. c. Demosth. c. 89.  
 ψήφισμα for placing in guard more than Ἔγραψεν αὐτὸς ἐν τῷ ὅμῳ Δημοσθένους,

## COLUMN III.

ΟΜΩ ΜΟΚΕΝΔΙ ΑΠΟΦΗ  
 ΝΑΙ ΤΑ ΧΡΗΜΑ ΤΑ ΚΑΙ  
 ΚΑΤΑΚΕΧΡΗΣΘΑΙ ΑΥΤΑ  
 ΥΜΙΝ ΠΡΟΔΕΔΑΝΕΙΣ  
 ΜΕΝΟΣ ΕΙΣ ΤΟ ΘΕΩΡΙ  
 ΚΟΝ ΚΑΙ ΠΕΡΙΩΝ ΚΝΩ  
 ΪΩΝ ΚΑΙ ΟΙ ΑΛΛΟΙ ΦΙ

ὁμωμοκέναι ἀποφῆναι τὰ χρήματα καὶ κατακεχρῆσθαι αὐτὰ ὑμῖν  
 προδεδανεισμένος εἰς τὸ θεωρικόν· καὶ περιῶν Κνωσίῳ καὶ οἱ ἄλλοι φί-

ὡς δηλονότι δικαίου τοῦ πράγματος ὄντος, φυλάττειν Ἀλεξάνδρῳ τὰ εἰς τὴν Ἀττικὴν ἀφικόμενα μετὰ Ἀρπάλου χρήματα. See Fragm. 16. col. 1. note.

καταλυθείσης] Dinarch. c. Demosth. c. 111. τὴν κοινὴν τῶν ὑμετέρων σωμάτων φυλακὴν καταλυθῆναι.

τεταμίευσαι] Dionys. Halic. Ant. Rom. Lib. I. c. 82. (Tom. I. pp. 212, 213. Ed. Reiske). τῆς μὲν πράξεως, ἔφη, τὸν καιρὸν ἐγὼ ταμειύσομαι, σὺ δὲ τέως κ.τ.λ. Id. Lib. III. c. 20, (p. 460). ταμιενσάμενος τὸν καιρὸν ὁ Ῥωμαῖος ὑποστρέφει τε ὀξέως, καὶ πρὶν ἢ φυλάξασθαι τὸν Ἀλβανὸν φθάνει τῷ ἱξίφει κατὰ τοῦ βραχίονος πληγὴν ἐνέγκας.

σέ δὲ κ.τ.λ.] Dinarch. c. Demosth. c. 104. σὺ δὲ (Demosthenes in contradistinction to Demades) οὕτω σφόδρα πεπίστευκας τοῖς σεαυτοῦ λόγοις καὶ καταπεφρόνηκας τῆς τούτων εὐθείας, ὥστε πείσειν οἷε τοὺς δικαστὰς ὡς μόνου σοῦ κατέψευσται τὸ συνέδριον καὶ μόνον οὐκ εἰληφότα σέ τὸ χρυσίον ἀποπέφαγκεν. καὶ τίς ἂν ταῦτα πεισθῇ;

ἐπιστάτην] Harpocration, s. v. ἐπι-

στάτης. ἐλέγετο δ' ἐν τοῖς κοινοῖς καὶ ὁ ἐφεστηκὼς πράγματι ὀτρωῖν, ὡς Ὑπερίδης τε ἐν τῷ κατὰ Δημοσθένους καὶ Αἰσχίνης ἐν τῷ κατὰ Κτησιφώντος φανερὸν ποιοῦσιν. This is doubtless the passage of Hyperides which he has in view. See likewise Suidas and Phavorinus s. v. Compare Fragm. 14. col. 3. ἐπιστάτης τῆς Ἀκαδημίας. Æschin. c. Ctesiph. p. 55. (Ed. Steph.) καὶ τοὺς ἐπιστάτας (φησὶ) τῶν δημοσίων ἔργων· ἔστι δὲ ὁ Δημοσθένης τειχοποιός, ἐπιστάτης τοῦ μεγίστου τῶν ἔργων. Id. p. 85. ἐπιστάτην...τοῦ ναυτικοῦ.

ὑμῶν καὶ τῶν νόμων] Dinarch. c. Demosth. c. 85. αἰσχροὺς γὰρ καὶ δεινὸν ἐτέρους μὲν ὑπὸ τῶν Δημοσθένους ψηφισμάτων, οὐδὲν ὄντας τούτου χείρους οὐδὲ τῶν αὐτῶν ἡδυκτότας ὅσαπερ οὗτος, ἀπολωλέναι, τουτονὶ δὲ καταφρονούντα ὑμῶν καὶ τῶν νόμων ἀτιμώρητον ἐν τῇ πόλει περιέναι.

III. κατακεχρῆσθαι] Pseudo-Demosth. κατὰ Εὐέργ. καὶ Μνησ. (p. 1154. Ed. Reiske). τὸ οὐν ἀργύριον τὸ πεπορισμένον τῷ Θεοφίμῳ ἀποδοῦναι ἐνταῦθα κατεχρησάμεν. Cf. Lys. de Arist. Bon. (p. 153. Steph.)

ΛΟΙ ΑΥΤΟΥ ΕΛΕΓΟΝ ΟΤΙ  
 ΑΝΑΓΚΑΣΟΥΣΙ ΤΟΝ ΑΝ  
 ΘΡΩΠΟΝ ΟΙ ΑΙΤΙΩΜΕ  
 ΝΟΙ ΕΙΣ ΤΟ ΦΑΝΕΡΟΝ  
 ΕΝΕΓΚΕΙΝ Α ΒΟΥΛΕΤΑΙ  
 ΚΑΙ ΕΙΠΕΙΝ ΟΤΙ ΤΩ ΔΗ  
 ΜΩΙ ΠΡΟΔΕΔΑΝΙΣΤΑΙ  
 ΤΑ ΧΡΗΜΑΤΑ ΕΙΣ ΤΗΝ  
 ΔΙΟΙΚΗΣΙΝ ΕΠΕΙΔΗ  
 ΔΥΜΩΝ ΟΙ ΑΚΟΥΣΑΝ  
 ΤΕΣ ΠΟΛΛΩ ΜΑΛΛΟΝ  
 ΗΓΑΝΑΚΤΟΥΝ ΕΠΙ ΤΟΙΣ  
 ΚΑΤΑ ΤΟΥ ΠΛΗΘΟΥΣ  
 ΤΟΥ ΥΜΕΤΕΡΟΥ ΛΟΓΟΙΣ  
 ΕΙ ΜΗ ΜΟΝΟΝ ΙΚΑ  
 ΝΟΝ ΕΙΗ ΑΥΤΩ ΤΟ  
 ΔΕΔΩΡΟΔΟΚΗΚΕΝΑΙ

λοι αὐτοῦ ἔλεγον, ὅτι ἀναγκάσουσι τὸν ἄνθρωπον οἱ αἰτιώμενοι εἰς τὸ  
 φανερὸν ἐνεγκεῖν ἃ οὐ βούλεται, καὶ εἰπεῖν ὅτι τῷ δήμῳ προδεδά-  
 νισται τὰ χρήματα εἰς τὴν διοίκησιν· ἐπειδὴ δ' ὑμῶν οἱ ἀκούσαντες  
 πολλῷ μᾶλλον ἡγανάκτουν ἐπὶ τοῖς κατὰ τοῦ πλήθους τοῦ ὑμετέρου  
 λόγοις, εἰ μὴ μόνον ἰκανὸν εἴη αὐτῷ τὸ δεδωροδοκηκέναι - - -

Θεωρικά.] Harpocration, s. v. θεωρικά.  
 θεωρικά ἦν τινα ἐν κοινῇ χρήματα, ἀπὸ  
 τῶν τῆς πόλεως προσόδων συναγόμενα.  
 ταῦτα δὲ πρότερον μὲν εἰς τὰς τοῦ πολέμου  
 χρείας ἐφυλάττετο καὶ ἐκαλεῖτο στρατιω-  
 τικά, ὕστερον δὲ κατετίθετο εἰς τε τὰς  
 δημοσίας κατασκευὰς καὶ διανομὰς, ὧν πρῶ-  
 τος ἦρξατο Ἀγύρριος ὁ ὀδημαγωγός. \* \* \*

ἄλλοτε μὲντοι ἄλλας ἀρίστη τὸ διδόμενον  
 εἰς τε τὰς θεάς καὶ εἰς τὰς θυσίας καὶ  
 ἐορτάς, ὡς ἔστι δῆλον ἐκ τε (sic) τοῦ ἐν  
 πρώτῳ Φιλιππικῶν Δημοσθένους. ὅτι δὲ οὐκ  
 ἔξῃν τοῖς ἀποδημοῦσι θεωρικὸν λαμβάνειν,  
 Ὑπερίδης δεδήλωκεν ἐν τῇ κατ' Ἀρχεστρα-  
 τίδου.

περιῶν] The MS. has περιων; and



## FRAGMENT 2.

The conduct of other guilty parties. There are portions of three columns remaining, and there is likewise a broad margin above the first line of the second page: the first 4 lines of the first column, and the first 14 lines (or thereabouts) of the third column are entirely wanting.

## COLUMN I.

- - - - - COI  
 - - - - - HI  
 - - - - -  
 - - - - - JAY  
 - - - - - TE

## COLUMN II.

ΚΛΗΜΑΤΩΝ ΚΑΙ ΚΗ  
 ΡΥΓΜΑ ΠΕΡΙ ΔΥΤΩΝ  
 ΕΠΟΙΗΣΑΤΟ ΟΙ Δ' ΑΛΛΟΙ  
 ΤΟΥ ΑΠΟΔΟΝΤΟΣ ΕΛΑΒΟΝ  
 ΑΠΗΛΛΑΧΘΑΙ ΤΙΜΩ  
 ΞΙΑΣ ΚΑΘ ΔΥΤΩΝ ΚΑΙ

[έγ]κλημάτων, καὶ κήρυγμα περὶ αὐτῶν ἐποίησατο. οἱ δ' ἄλλοι τοῦ ἀποδόντες ἃ ἔλαβον ἀπηλλάχθαι τιμωρίας καθ' αὐτῶν καὶ

προέδεικται a little lower. The correction made in small letters over ἃ βούλεται seems to be either *ον* or *ον*.

[Κνωσίων] Athenæus, Lib. XIII. c. 63. (Tom. III. p. 1320, Ed. Dindorf.) ἀναλαβεῖν γοῦν καὶ εἰς τὴν οἰκίαν λέγεται (De-

mosthenes) *τινα Κνωσίωνα μειρακίσκον, κ. τ. λ.*

[τὸν ἄνθρωπον] Harpalus, apparently.

[διοίκησιν] On the situation which Demosthenes held, see Maetzner's note on Dinarch. c. *Demosth.* c. 80, p. 137.

ΖΗΤΗΣΕΙΣ ΕΓΓΡΑΦΟΝ  
 ΤΟΥΣ ΔΗΤΟΜΕΝΕΣ ΑΡΧΗΣ  
 ΑΔΙΚΗΣΑΝΤΑΣ ΚΑΙ ΔΩ  
 ΡΟΔΟΚΗΣΑΝΤΑΣ ΑΔΕΙ  
 ΑΣ ΔΑΥΤΟΙΣ ΔΟΘΕΙΣΗΣ  
 ΜΗ ΑΠΟΔΟΝΤΑΣ ΤΟ  
 ΧΡΥΣΙΟΝ ΤΙ ΧΡΗ ΠΟΙΕΙΝ  
 ΕΑΝ ΑΤΙΜΩΡΗΤΟΥΣ  
 ΑΛΛΙΣΧΡΟΝΩΛΗΔΡΕΣ  
 ΔΙΚΑΣΤΑΙ ΔΙΔΩΝΕΝΕ  
 ΚΑΕΓΚΛΗΜΑΤΩΝ ΠΟ  
 ΛΕΩΣ ΣΩΤΗΡΙΑΝ ΚΙΝ  
 ΥΝΕΥΕΙΝ ΟΥΓΑΡ Ε  
 ΧΡΗ ΝΥΜΑΣ ΤΟΥΤΩΝ  
 ΑΠΟΨΗΦΙΣΑΙ ΘΕΛΙΜΗ  
 - - - - ΙΑ ΔΕΞΑ  
 - - - - - - Λ  
 - - - - - - Ν

ζητήσεις ἐγγραφον. τοὺς δὴ τὸ μὲν ἐξ ἀρχῆς ἀδίκησαντας καὶ δωροδοκή-  
 σαντας, ἀδείας δ' αὐτοῖς δοθείσης, μὴ ἀποδόντας τὸ χρυσίον τί χρὴ  
 ποιεῖν; εἴην ἀτιμωρήτους; ἀλλ' αἰσχροὺν, ᾧ ἄνδρες δικασταί, ἰδίῳ ἔνεκα  
 ἐγκλημάτων πόλεως σωτηρίαν κινδυνεύειν. οὐ γὰρ ἐχρῆν ὑμᾶς τοῦτων  
 ἀποψηφίσασθαι μη - - - -

II. οἱ δ' ἄλλοι, κ. τ. λ.] Dinarch. c.  
*Demosth.* c. 104. τοσούτῳ πολυμηρότερον  
 Δημάδου, ὥσθ' ὁ μὲν προειρηκώς ἐν τῇ  
 ῥήμῳ τὸν ἑαυτοῦ τρόπον καὶ τὴν ἀπόνοιαν,  
 καὶ ὁμολογῶν λαμβάνειν καὶ λήψεσθαι,  
 ὅμως οὐ τετόλμηκε τούτοις δεῖξαι τὸ πρό-

σωπον, οὐδ' ἐναντία τῇ τῆς βουλῆς ἀποφά-  
 σει λέγειν ἡξίωσε. καίτοι οὐκ ἔγραψεν  
 ἐκεῖνος περὶ αὐτοῦ κυρίαν εἶναι τὴν βουλήν,  
 οὐδὲ θάνατον ὥρίσατο, εἴαν ἀποφανθῇ χρε-  
 ματα εἰληφώς.

ἀλλ' αἰσχροὺν] The MS. has αλαισχρον.

## COLUMN III.

ΥΤ - - - - -  
 ΔΡ - - - - -  
 ΑΤΙ - - - - -  
 Κ - - - - -  
 Μ - - ΩΑΝΔΡΕΣ  
 ΔΙΚΑΣ ΤΑΙ - - -  
 ΤΗΝ ΤΟΥΤΩΝ ΠΛΕΟ  
 ΝΕΞΙΑΝΤ - - -  
 ΡΑΣ ΑΥΤΩΝ - - -  
 ΑΣ ΜΗΔΕΝ - - -  
 ΛΙΣΧΡΩΝΕ - - -  
 ΠΟΛΕΜΟΝ - - -  
 ΓΜΑΤΩΝ ΑΞΙ - - -

ὦ ἄνδρες δικασταί - - - - τὴν τούτων πλεονεξίαν - - - - αὐτῶν  
 - - - - - αἰσχροῶν - - - - πόλεμον - - - -

III. There can be little doubt, judging from the words which remain in connexion with the previous column, that Hyperides is enlarging on the danger of a war with Alexander, if those who had been bribed did not restore the money. Compare Dinarch. c. *Demosth.* c. 68.

τί δ' εἰάν (τιθῶμεν γὰρ ταῦτα) εἰάν  
 κατὰ τὸ ψήφισμα τὸ Δημοσθένους ἀπαιτῇ  
 πέμψας ἡμᾶς Ἀλέξανδρος τὸ χρυσίον τὸ

κομισθέν εἰς τὴν χώραν ὑπὸ Ἀρπάλου, καὶ  
 πρὸς τῇ γεγενῆσθαι τὴν τῆς βουλῆς ἀπό-  
 φασιν τοὺς παῖδας καταπέμψῃ πρὸς ἡμᾶς  
 τοὺς νῦν ὡς ἐαυτὸν ἀνακεκομισμένους, καὶ  
 τούτων ἀξιοῖ πυνθάνεσθαι τὴν ἀλήθειαν  
 ἡμᾶς, πρὸς θεῶν, ὦ ἄνδρες, τί ἐροῦμεν;  
 γράψεις σύ, Δημόσθενες, πολεμεῖν ἡμᾶς,  
 ἐπειδὴ καὶ τοὺς πρότερον πολέμους καλῶς  
 διόκησας;

## FRAGMENT 26.

The same subject, as it seems, continued. The Fragment consists of the right hand side of a portion of a column, which is imperfect above, and perhaps below also.

ΩΑΝΔΡΕ ΔΙΚΑΣΤΑΙ

- - ΑΝΕΝΟΙ - - -

- - ΘΑΛΙΕΙ - - -

- - ΝΩΣ ΤΩ - - -

- - ΤΑΣ ΑΠΟΦΑΣΕΙΣ

- - ΗΤΑΥΤΑ ΑΛΛΑ

ΩΣ ΕΟΙΚΕΝ ΦΑΝΗΣΘΗ

ΤΑΙ ΠΛΕΙΣΤΑ ΔΗ Μ - -

- - - Α ΤΩ ΠΡΑΓΜΑ

ΤΙ ΚΕΧΡΗΜΕΝΟΙ ΤΟΥΣ

ΜΕΝ ΓΑΡ ΑΔΙΚΟΥΝΤΑΣ

ΑΠΕΦΗΝΑΝ ΚΑΙ ΤΑΥ

ΤΟΥ ΧΕΚΟΝΤΕΣ ΑΛΛ' ΥΠΟ

ΤΟΥ ΔΗΜΟΥ ΠΟΛΛΑΚΙΣ

ΑΝΑΓΚΑΖΟΜΕΝΟΙ

ΟΝΟΜΑΣΑΙ ΤΟΥΣ ΑΔΙ

ΚΟΥΝΤΑΣ ΟΥΚ ΕΦΑΥΤΟΙΣ

ὦ ἄνδρες δικασταὶ - - - τὰς ἀποφάσεις - - - ταῦτα. ἀλλὰ, ὡς ἔοικε, φανήσονται πλεῖστα δὴ μ - - α τῷ πράγματι κεχρημένοι. τοὺς μὲν γὰρ ἀδικοῦντας ἀπέφηναν, καὶ ταῦτ' οὐχ ἔκοντες, ἀλλ' ὑπὸ τοῦ δήμου πολλάκις ἀναγκαζόμενοι ὀνομάσαι τοὺς ἀδικοῦντας, οὐκ ἐφ' αὐτοῖς - - -

πλεῖστα δὲ] Obscure fragments of πάντα may supply the hiatus in the text. letters after the μ are yet remaining: it τῷ πράγματι κεχρημένοι] Demosth. is possible that they may be portions of Olynth. A. (p. 10. Ed. Reiske.) πανούργος the word μάλλον; and that μάλλον δὲ ὅν καὶ δεινὸς ἄνθρωπος πράγμασι χρῆσθαι.

## SECTION III.

*Of the venality and hypocrisy of Demosthenes as displayed in various particulars of his political conduct.*

[Fragments 5. 15. 3. Fragments preserved by Priscian, Julius Pollux, and Athenæus. Fragments 14. 18 ? Allusion preserved by Harpocration and others. Allusion preserved by Plutarch.]

## FRAGMENT 5.

Demosthenes is charged with being at heart in the Macedonian interest; as appears by his treacherous desertion of Thebes, by his negotiations with Nicanor the Stagirite, and by his seizure of Harpalus. See also Fragments 11 and 19 in Section II.

The three following columns are the commencements of three pages, which are bounded above by a broad margin.

## COLUMN I.

ΤΕΥΗ ΚΑΙ ΟΥΧ ἈΠΑΣΙΝ  
Οἶε φανερόν εἶναι  
ὅτι φάσκων ὑπὲρ τοῦ  
ΔΗΜΟΥ ἄεγειν ὑπὲρ  
Ἀλεξάνδρου φανερώς  
δημηγορεῖς ἐγὼ γάρ  
ἔλεγον ἐμπροσθεν  
πρὸς πάντας ὅτι  
ποίησ  
ΠΕΠΟΙΗΚΑΣ ΚΑΙ ΠΕΡΙΘΗ

- - - τεύη. καὶ οὐχ ἅπασιν οἶε φανερόν εἶναι ὅτι φάσκων ὑπὲρ τοῦ δήμου λέγειν ὑπὲρ Ἀλεξάνδρου φανερώς δημηγορεῖς; ἐγὼ γὰρ ἔλεγον ἐμπροσθεν πρὸς πάντας ὅτι πεποίηκας καὶ περὶ Θηβαίων καὶ



ΒΑΛΩΝ ΚΑΙ ΠΕΡΙ ΤΩΝ  
 CΥΜΜΑΧΩΝ ΑΠΑΝΤΩΝ  
 ΕΙΠΩΝ ΟΤΙ ΧΡΗΜΑΤΑ ΕΙΣ  
 ΟΙΣ ΕΙΣΘΑΘΕΝΤΑ ΕΚ ΤΗΣ  
 ΑΤΤΙΚΗΣ ΟΣ ΕΛΥΤΩΙ  
 CΥΝΟΙΣΘΑ ΠΟΙΗΣΑΜΕ  
 ΝΑΥΠΑΡΤΑ ΑΝΑΡΠΑΣΤΑ

περὶ τῶν συμμάχων ἀπάντων, εἰπὼν ὅτι χρήματα εἰσοίσσεις δοθίντα ἐκ τῆς Ἀττικῆς, ὅς σου τῷ σύννοισθα ποιησαμένῳ πάντα ἀναρπαστὰ - -

I. ὑπὲρ Ἀλεξάνδρου] See note on Fragm. 11. col. 3.

ὁ τι πεποίηκας] The MS. reading is uncertain: ἐποίησας was probably the various reading or correction written above.

περὶ Θεβαίων] Plutarch. *Vit. Demosth.* (*Parall.* Tom. iv. p. 429. Ed. Lond. 1723.) Αἱ δὲ πόλεις, πάλιν τοῦ Δημοσθένους ἀναρρίπτιζοντος αὐτὰς, συνίσταντο· καὶ Θεβαῖοι μὲν ἐπέθεντο τῇ φρουρᾷ, καὶ πολλοὺς ἀνείλον, ὅπλα τοῦ Δημοσθένους αὐτοῖς παρασκευάσαντος· Ἀθηναῖοι δ' ὡς πολέμισοντες μετ' αὐτῶν παρεσκευάζοντο. καὶ τὸ βῆμα κατεῖχεν ὁ Δημοσθένης, καὶ πρὸς τοὺς ἐν Ἀσίᾳ στρατηγούς τοῦ βασιλέως ἔγραφε, τὸν ἐκείθεν ἐπεγγείρων πόλεμον Ἀλεξάνδρῳ, παῖδα καὶ μαργίτην ἀποκαλὼν αὐτόν. ἐπεὶ μέντοι τὰ περὶ τὴν χώραν θέμενος παρῆν αὐτὸς μετὰ τῆς δυνάμεως εἰς τὴν Βοιωτίαν, ἐξεκέκοπτο μὲν ἡ θρασύτης τῶν Ἀθηναίων, καὶ ὁ Δημοσθένης ἀπεσβήκει· Θεβαῖοι δὲ προδοθέντες ὑπ' ἐκείνων, ἡγωνίσαντο καθ' αὐτούς, καὶ τὴν πόλιν ἀπέβαλον. Compare Diod. Sic. Lib. xvii. c. 13. The same charge had been previously brought against Demosthenes by Æschines *c. Ctes.*

(p. 72. Ed. Steph.) Θεῖναι δὲ, Θεῖναι, πόλις ἀστυγείτων, μεθ' ἡμέραν μίαν ἐκ μέσης τῆς Ἑλλάδος ἀνήρπασται. See also p. 75. μὴ τροπαῖον ἴστατε ἀφ' ὑμῶν αὐτῶν ἐν τῇ τοῦ Διονύσου ὀρχήστρᾳ, μὴδ' αἰρεῖτε παρανοίας ἐναντίον τῶν Ἑλλήνων τὸν δῆμον τῶν Ἀθηναίων, μὴδ' ὑπομιμνήσκετε τῶν ἀνιάτων καὶ ἀνηκέστων κακῶν τοὺς ταλαιπώρους Θεβαίους, οὓς φυγόντας διὰ τοῦτον, ὑποδέδεχθε τῇ πόλει, ὣν ἱερὰ καὶ τέκνα καὶ τάφους ἀπώλεσεν ἡ Δημοσθένους δωροδοκία, καὶ τὸ βασιλικὸν χρυσίον. From Æschines it is repeated by several accusers of Demosthenes in the matter of Harpalus: Stratoles (to whose speech Dinarchus more than once alludes) exclaims, Ἀροῦται καὶ σπείρεται τὸ Θεβαίων ἀστυ τῶν συναγωνισαμένων ὑμῖν τὸν πρὸς Φίλιππον πόλεμον. (Phot. *Bibl. Cod.* 250. p. 447. Ed. Bekk.). Dinarchus, too, enlarges on the same subject: see more especially *c. Demosth.* c. 24. διὰ δὲ τοῦτον τὸν προδότην παῖδες καὶ γυναῖκες αἱ Θεβαίων ἐπὶ τὰς σκηνὰς τῶν βαρβάρων ἐνεμεμήθησαν, πόλις ἀστυγείτων καὶ σύμμαχος ἐκ μέσης τῆς Ἑλλάδος ἀνήρπασται, ἀροῦται καὶ σπείρεται τὸ Θε-

## COLUMN II.

ΠΡΟΣ ΤΗΝ ΕΛΠΙΔΑ  
 ΠΡΟΣΕΠΙ<sup>Ω</sup>ΗCΕΝΩCΤΕ  
 ΜΗΔΕΝΑ ΠΡΟΔΙCΘΕ  
 CΘΑΙ ΤΑ Δ ΕΝ ΠΕΛΟΠΟΝ  
 ΝΗCΩ ΚΑΙ ΤΗ ΑΛΛΗΕΛ  
 ΛΑΔΙ ΟΥΤΩC ΕΧΟΝΤΑ ΚΑ  
 ΤΕΛΑΒΕΝ ΥΠΟ ΤΗΣ ΑΦΙ  
 ΖΕΩC ΤΗΣ ΝΙΚΑΝΟΡΟC  
 ΚΑΙ ΤΩΝ ΕΠΙΤΑΓΜΑ  
 ΤΩΝ ΩΝ ΗΚΕΝ ΦΕΡΩΝ  
 ΠΑΥΛΕΞΑΝΔΡΟΥ ΠΕΡΙ

- - - - - πρὸς τὴν ἐλπίδα προσεποίησεν, ὥστε μηδένα προαισθέ-  
 σθαι. τὰ δ' ἐν Πελοποννήσῳ καὶ τῇ ἄλλῃ Ἑλλάδι οὕτως ἔχοντα  
 κατέλαβεν ὑπὸ τῆς ἀφίξεως τῆς Νικάνορος καὶ τῶν ἐπιταγμάτων ὧν  
 ἦκε φέρων παρ' Ἀλεξάνδρου, περὶ τε τῶν φυγάδων καὶ περὶ τοῦ τοῦς  
 κοινούς συλλόγους Ἀχαιῶν τε καὶ Ἀρκάδων - - - - -

βαίων ἄστυ τῶν κοινωνησάντων ἡμῖν τοῦ  
 πρὸς Φίλιππον πολέμου. See Maetzner's  
 notes on Dinarchus, pp. 94. 99.

εἰσοίσεις κ.τ.λ.] Dinarch. c. *Demosth.*  
 c. 69. καὶ πότερόν ἐστι δικαιοτέρον, ἂν  
 ταῦτα δόξῃ καὶ τοῖς ἄλλοις Ἀθηναίοις, εἰς  
 τὸν πόλεμον ὑπάρχειν μετὰ τῶν ἄλλων καὶ  
 τὸ παρὰ σοῦ χρυσίον, ἢ τοὺς μὲν ἄλλους ἀπὸ  
 τῶν ἰδίων κτημάτων ἐκαστον εἰσφέρειν καὶ  
 καταχωνεῖν τὸν ἴδιον κόσμον τῶν γυναικῶν  
 καὶ τὰ ἐκπώματα καὶ πάντα τὰ ἐν τῇ χώρᾳ  
 ἀναθήματα τῶν θεῶν, ὥσπερ ἔφησθα σὺ  
 γράψαι, αὐτὸς εἰσενεγκὼν πεντήκοντα δρα-

χμὰς ἀπὸ τῆς οἰκίας τῆς ἐν Πειραιεῖ καὶ τῆς  
 ἐν Ἄστει; τοσούτον γὰρ κατὰ τὴν προτέ-  
 ραν εἰσφορὰν εἰσενηνοχῶς εἴκοσι τάλαντα  
 ἔχεις. On which passage Maetzner has  
 this note: Possis referre hanc εἰσφορὰν  
 ad pugnae Chæronensis tempora, Ol. cx.  
 3. coll. Lyeurg. 44. Din. in Dem. 80. aut  
 ad Ol. cxi. 2. quum ante Thebas expug-  
 natas Athenienses auxilia pararent The-  
 banis, post, urbe expugnata, ipsi sibi me-  
 tuerent: coll. Diodor. Sic. 17, 8. Dem.  
 adv. Phorm. 38.

II. Νικάνορος] This passage is al-

ΤΕ ΤΩΝ ΦΥΓΑΔΩΝ ΚΑΙ  
ΠΕΡΙ ΤΟΥ ΤΟΥ <sup>Ε</sup>ΚΟΙΝΩ  
ΝΟΥΣ <sup>Ε</sup>ΥΛΟΓΟΥΣ ΑΧΑΙ  
ΩΝ ΤΕ ΚΑΙ ΑΡΚΑΔΩΝ

## COLUMN III.

ΤΑΥΤΑΣ ΥΠ - - - -  
<sup>Ε</sup>ΙΣ ΤΩ ΨΗΦΙΣΜΑΤΙ  
<sup>Ε</sup>ΥΛΑΒΩΝ ΤΟΝ ΑΡΠΑ  
ΛΟΝ ΚΑΙ ΤΟΥΣ ΜΕΝ Α  
ΛΛΟΥΣ ΑΠΑΝΤΑΣ ΗΡΕ  
ΣΕΥΕΘΑΙ ΠΕΠΟΙΗ

- - - - - ταύτας ὑπ - - - - - εἰς τῷ ψηφίσματι, συλλαβὼν τὸν  
Ἀρπαλον. καὶ τοὺς μὲν ἄλλους ἅπαντας πρεσβεύεσθαι πεποίηκας ὥς

luded to by Harpocration (and by his copyists, Photius and Suidas), s. v. Νικάνωρ. Ὑπερίδης ἐν τῷ κατὰ Δημοσθένους τρεῖς γεγονόσιν Νικάνορες, ὁ μὲν υἱὸς Βαλάκρου, ἕτερος δὲ Παρμενίωνος υἱός, ἄλλος δὲ Σταγειρίτης τὸ γένος, οὗ μνημονεύει ἂν νῦν ὁ ρήτωρ. The exact words of Photius and Suidas are these: Νικάνωρ. τρεῖς γεγονόσιν Νικάνορες· ὁ μὲν υἱὸς Βαλάκρου, ἕτερος δὲ Παρμενίωνος, ἄλλος δὲ Σταγειρίτης τὸ γένος, οὗ καὶ Ὑπερίδης μνημονεύει ἐν τῷ κατὰ Δημοσθένους.

τῶν ἐπιταγμάτων] Dinarch. c. *Demosth.* c. 82. ἐπειδὴ δὲ τοὺς φυγάδας Ἀλέξανδρον ἔφασαν κατὰγειν καὶ Νικάνωρ εἰς Ὀλυμπίαν ἦκεν, ἀρχιθέωρον αὐτὸν ἀπέδωκε (Demosthenes) τῇ βουλῇ. See also c. 81. and c. 103. Diod. Sic. Lib. xviii. c. 8. ἐξέπεμψεν (Alexander)... Νικάνωρα τὸν Στα-

γειρίτην δοὺς ἐπιστολὴν περὶ τῆς καθόδου. The letter itself, and various particulars respecting the history, may be seen in Diodorus l. c. and in Lib. xvii. c. 109.

κοινωνους] A stroke is drawn through the letters *νω* in the MS. as well as over them.

Ἀχαιῶν τε καὶ Ἀρκάδων] The absence of context renders the historical allusion uncertain. About six years earlier (B.C. 331) the Achæans and Arcadians, among the rest, had responded to the call of Agis to free Greece from the yoke of Alexander, who was then on his way to India. At this time, however, (B.C. 324) the decree of Alexander rendered him generally popular, except with the Ætolians and Athenians. See Diodorus *ut supra*, and Maetzner's note on Dinarchus, c. 34.

ΚΑΤΩΣ ΑΛΕΞΑΝΔΡΟΝ  
 ΟΥΚ ΕΧΟΝΤΑΣ ΑΛΛΗΝ  
 ΟΥΔΕΜΙΑΝ ΑΠΟ ΤΗΣ  
 ΦΗΝ ΤΟΥΣ ΔΕ ΒΑΡΒΑΡΟΥΣ  
 ΟΙ ΑΥΤΟΙ ΑΝΗΚΟΝ ΦΕΡΟΜΕΝ  
 ΤΕΣ ΠΡΟΣ ΤΑΥΤΗΝ  
 ΔΥΝΑΜΙΝ ΕΧΟΝΤΕΣ  
 ΤΑ ΧΡΗΜΑΤΑ ΚΑΙ ΤΟΥΣ  
 ΣΤΡΑΤΙΩΤΑΣ ΟΣΟΥΣ ΕΚΑ  
 ΣΤΟΣ ΑΥΤΩΝ ΕΙΧΕΝ  
 ΤΟΥΤΟΥΣ ΣΥΜΠΑΝΤΑΣ  
 ΟΥ ΜΟΝΟΝ ΚΕΚΩΛΥ  
 ΚΑΣ ΑΠΟΣΤΗΝΑΙ ΕΚ  
 ΝΟΥ ΤΗΣΥΛΛΗΨΕΙΤΗ  
 ΑΡΠΑΛΟΥ ΑΛΛΑ ΚΑΙ  
 - - - ΚΑΤΟΝ - -

Ἀλέξανδρον, οὐκ ἔχοντας ἄλλην οὐδεμίαν ἀποστροφὴν· τοὺς δὲ βαρ-  
 βάρους, οἱ αὐτοὶ ἂν ἦκον φέροντες πρὸς ταῦτό τὴν δύναμιν, ἔχοντες  
 τὰ χρήματα καὶ τοὺς στρατιώτας, ὅσους ἕκαστος αὐτῶν εἶχε, τού-  
 τους σύμπαντας οὐ μόνον κεκώλυκας ἀποστήναι ἐκείνου τῇ συλλήψει  
 τῇ Ἀρπάλου, ἀλλὰ καὶ - - - - κας τὸν - - -

III. συλλαβὸν τὸν Ἀρπαλον] See note  
 on Fragm. 16. col. 1. Hyperides himself,  
 it should be remembered, was reported to  
 have delivered an oration ὑπὲρ Ἀρπάλου.  
 (Pollux, x. 159.) The tone adopted by  
 Dinarchus is different. c. Aristog. c. 4.  
 ἀποκτεῖνατε τοῦτον (Aristogiton) ὃς παρ'  
 Ἀρπάλου λαβεῖν χρήματα ἐτόλμησεν, ὃν  
 ἤσθεθ' ἤκειν καταληφόμενον τὴν πόλιν

ἡμῶν. The following is Plutarch's account  
 of the conduct of the orators towards  
 Harpalus. *Vit. Phoc.* (Παράλλ. Tom. iv.  
 p. 196. Ed. Lond. 1723.) ἐπεὶ δὲ Ἀρπαλος  
 μετὰ χρημάτων πολλῶν ἀποδράς Ἀλέξαν-  
 δρον, ἐκ τῆς Ἀσίας τῇ Ἀττικῇ προσέβαλε,  
 καὶ τῶν εἰωθότων ἀπὸ τοῦ βήματος χρη-  
 ματίζεσθαι δρόμος ἦν καὶ ἄμιλλα φθειρομέ-  
 νων πρὸς αὐτόν, τούτοις μὲν ἀπὸ πολλῶν

## FRAGMENT 15.

The corruption of Demosthenes displayed by his proposition that Callias, tyrant of Chalcis, should receive the honor of citizenship; also his hypocrisy in now calling in to his aid the younger orators, whom, when occasion served, he had vilified, and accused of intemperance.

The fragment consists of the lower parts of two pages: the first column has lost the lower line entirely: the second column has its last line almost entire, and is bounded below by a mutilated margin, about an inch broad.

## COLUMN I.

ΔΗΜΟΣΘΕΝΟΥΣ - - -  
 ΣΤΑΛΕΙΣ ΠΑΡΑ - - -  
 ΠΙΑΔΙ ΚΑΛΛΙΑΣ Ο ΧΧΧ  
 ΧΙΔΕΥΣ Ο ΤΑΥΡΟΣΘΕ  
 ΝΟΥΣ ΑΔΕΛΦΟΣ ΤΟΥΤΟΥΣ  
 ΓΑΡ ΕΓΓΡΑΨΕ ΔΗΜΟΣΘΕ

- - - Δημοσθένους - - - σταλεις παρα - - - πιαδι Καλλίας ο  
 Χαλκιδεύς ο Ταυροσθένης αδελφός· τούτους γάρ ἐγγράψε Δημοσθένης

μικρά δελαῖζαν προήκατο καὶ ἀερίθυς, τῷ  
 δὲ Φωκίῳ προσέπεμψε δι' αὐτὸν ἰπταόσια  
 τάλαντα, καὶ τὰλλα πάντα, καὶ μετὰ πάν-  
 των ἑαυτὸν ἐπ' ἐκείνῳ μόνῳ παρακατατίθε-  
 ναι. ἀποκρινομένην δὲ πρᾶξις τοῦ Φω-  
 κίου, οἰμᾶσθαι τὸν Ἀρπαλον, εἰ μὴ πεί-  
 σῃται διαφθεῖρον τὴν πόλιν, τότε μὲν  
 συσταλὲς ἀπίστη· μετ' ὀλίγον δὲ βουλευ-  
 μένων Ἀθηναίων, ἑώρα τοὺς μὲν εἰληφότας  
 τὰ χρήματα παρ' αὐτῶν μεταβαλλομένους  
 καὶ κατηγοροῦντας, ἅα μὴ φανεροὶ γίνον-  
 ται· Φωκίῳ δὲ τὸν μὲν λαβόντα, μετὰ  
 τοῦ κοινῷ συμφέροντος ἅα καὶ τὴν ἐκείνου  
 σωτηρίαν ἐν τινὶ λόγῳ τιθέμενον.

I. ... πιαδι] This appears to be the  
 termination of some proper name. Ὀλυμ-  
 πιάδι or Ἀσκληπιάδι would fill the hiatus.

Καλλίας] Æschin. c. Ctesiph. (p. 65.  
 Ed. Steph.) ἡμεῖς γάρ, ὦ Ἀθηναῖοι, πολλὰ  
 καὶ μέγαλα ἡδυνήμενοι ὑπὸ Μητάρχου τοῦ  
 Χαλκιδέως, τῷ Καλλίῳ καὶ Ταυροσθένει  
 πατρὶ, οἷς οὗτος ἐνὶ μισθὸν λαβὼν, Ἀθη-  
 ναίους εἶναι τολμᾷ γράφειν, κ.τ.λ. Di-  
 narch. c. Demosth. cap. 13, 14. προῖκα  
 τοῦτον οἷσθε γράψαι . . . . . Ταυροσθένη  
 Ἀθηναῖον εἶναι τοὺς μὲν αὐτοῦ πολίτας  
 καταδουλοῦσάμενον, τῆς δὲ Γεζβοίας ὅλην μετὰ  
 τοῦ ἀδελφοῦ Καλλίου προδότην Φιλίππῳ



ΝΗΣ ΑΘΗΝΑΙΟΥΣ ΕΙ  
 ΝΑΙ ΚΑΙ ΧΡΗΤΑΙ ΤΟΥΤΟΙΣ  
 ΠΑΝΤΩΝ ΜΑΛΙΣΤΑ  
 ΚΑΙ ΟΥΔΕΝ ΘΑΥΜΑΣΤΟΝ  
 ΟΥΔΕΠΟΤΕ ΓΑΡ ΟΙΜΑΙ  
 - - - ΝΑΥΤΩΝ ΜΕ  
 - - - ΚΑΙ ΕΙΚΟΤΩΣ ΦΙ  
 ΛΟΥΣ ΤΟΥΣ ΑΠΕΥΡΙΠΟΥ  
 ΚΕΚΤΗΤΑΙ ΕΙ ΤΑΣ ΥΠΟΥ  
 ΡΓΙΑΣ ΠΡΟΣ ΕΜΕ ΤΟΛ  
 ΜΑΙ - - - - - Λ

Ἀθηναίους εἶναι, καὶ χρῆται τούτοις πάντων μάλιστα· καὶ οὐδὲν  
 θαυμαστόν· οὐδέποτε γάρ, οἶμαι, - - - - ν αὐτῶν με - - - καὶ  
 εἰκότως φίλους τοὺς ἀπ' Εὐρίπου κέκτηται, εἰ τὰς ὑπουργίας πρὸς ἐμέ  
 τολμᾷ - - -

γεγενημένον; ὃν οὐκ ἔωσιν οἱ νόμοι τῆς  
 Ἀθηναίων χώρας ἐπιβαίνειν, εἰ δὲ μή, τοῖς  
 αὐτοῖς ἐνοχον εἶναι κελεύουσιν οἷσπερ ἂν τις  
 τῶν φευγόντων ἐξ Ἀρείου πάγου κατῇ.  
 καὶ τούτου οὗτος ὁ δημοτικὸς ὑμέτερον  
 ἔγραψε πολίτην εἶναι.

Χαλκιδεὺς] The MS. has χιδεύς.

οὐδέποτε, κ.τ.λ.] This broken clause

probably contained a sneer: perhaps the  
 text was οὐδέποτε γάρ, οἶμαι, ἀμελήσειν  
 αὐτῶν μέλλει· i.e. because they pay him  
 so well for his services.

ὑπουργίας] The MS. is so mutilated  
 that the reading is very uncertain: after  
 the *υπ* (line 15) apparently follows either  
 an *ω*, or else an *ο* and another letter.

## COLUMN II.

Ν - - - - -  
 ΤΡ - - - - ο -  
 ΝΕΙΝΥΝΙ ΤΗΛΙΚΟΥΤ  
 ΩΝ ΥΠΟ ΜΙΡΑΚΙΩΝ  
 ΚΡΙΝΟΜΕΝΟΣ ΠΕΡΙ  
 ΔΩΡΟΔΟΚΙΑΣ ΚΑΙΤΟΙ  
 ΕΔΕΙ ΤΟΥΝΑΝΤΙΟΝ Υ  
 ΦΥΜΩΝ ΠΑΙΔΕΥΕΘΑΙ  
 ΤΟΥΣ ΝΕΩΤΕΡΟΥΣ ΩΝ  
 ΤΩΝ ΡΗΤΟΡΩΝ ΚΑΙ  
 ΤΙ ΠΡΟΠΕΤΕΤΕΤΕΡΟΝ

- - - - νει νυνὶ τηλικούτων ὑπὸ μαιρακίων, κρινόμενος περὶ δωρο-  
 δοκίαν· καίτοι ἔδει τοῦναντίον ἐφ' ἑμῶν παιδεύεσθαι τοὺς νεωτέρους  
 τῶν ῥητόρων, καὶ (εἰ τι προπετέστερον [ἔπραττον] ἐπιτιμᾶσθαι κ.τ.λ.  
 See Fragment 3. col. 1. for continuation.]

II. ὑπὸ μαιρακίων] These words do  
 not depend on κρινόμενος, but on some  
 preceding word: see the fragment quoted  
 from Priscian, which probably would have  
 been found in the upper part of this  
 column, had the MS. been perfect. The

scribe, through ignorance or carelessness,  
 has written *μαιρακιων*: a little below (line  
 9) marks are made over the redundant  
 letters *ων*, but not through them also, as  
 in Fragment 5. col. 2: and in Fragment  
 3. col. 1.

## FRAGMENT 3.

The first column of this fragment is undoubtedly the continuation of the second column of Fragment 15. There is a broad margin above the first line of the first page. The middle part of the first column might possibly be read in the MS. itself, but is in a great measure illegible in the facsimile. Both columns are imperfect below.

## COLUMN I.

ΕΠΡΑΤΤΟΝ ΕΠΙΤΙΜΑ  
 ΘΑΙ ΚΑΙ ΚΟΛΑΖΕΘΑΙ  
 ΝΥΝ ΔΕ ΤΟΥΝΑΝΤΙΟΝ  
 ΟΙ ΝΕΟΙ ΔΙ' ΤΟΥΣ ΥΠΕΡ  
 ΕΞΗΚΟΝΤΑ ΕΤΗ ΣΩ  
 ΦΡΟΝΙΖΟΥΣΙΝ ΔΙΟ  
 ΠΕΡΩ ΑΝΔΡΕΣ ΔΙΚΑΣΤΑΙ  
 ΔΙΚΑΙΩΣ ΑΝ ΟΡΓΙΖΟΙ  
 ΘΕ ΔΗ ΜΟCΘΕΝΕΙ  
 ΕΙ ΚΑΥΤΟC ΩC ΙΚΑΝΗC  
 ΤΟΥ ΟΧΛΟΥ ΤΟΥ ΠΟΛΛΟΥ  
 ΒΟΗΘΕΙΑC ΜΕΤΕCΧΗ  
 ΚΕ ΤΟΥC ΔΕ ΠΙΓΗΡΩC  
 ΟΔΩΙ ΜΗ ΒΟΥΛΕΤΑΙ ΤΗC  
 ΑΥΤΗC ΤΥΧΕΙΝ ΥΜΕΙC  
 Δ' ΑΥΤΟΙ ΑΙCΘΑΝΕCΘΕ ΕΚ

[καὶ (εἴ τι προπετέστερον] ἔπραττον) ἐπιτιμᾶσθαι καὶ κολάζεσθαι  
 νῦν δὲ τούναντίον οἱ νέοι τοὺς ὑπὲρ ἑξήκοντα ἔτη σωφρονίζουσιν.  
 διόπερ, ὧ ἄνδρες δικασταί, δικαίως ἂν ὀργίζοισθε Δημοσθένει εἰ καὶ τοὺς  
 ὡς ἱκανῆς τοῦ ὄχλου τοῦ πολλοῦ βοηθείας μετέσχηκε, τοὺς δ' ἐπὶ  
 γήρῳ οὐδ' ἂν μὴ βούλεται τῆς αὐτῆς τυχεῖν. ὑμεῖς δ' αὐτοὶ αἰσθάνεσθε

ΤΟΥΤΩΝ ΠΟΝΟΥΣ ΙΣΧΥΡ  
ΟΥΣ ΑΜΦΙΕΣΤΗΚΟΤΑΣ ΤΑ  
ΤΩΝ ΕΛΛΗΝΩΝ Ο ΤΕ ΛΟ  
ΓΟΣ ΗΞΕΙΝ ΚΑΤΕΧΕΙ ΔΙΟ  
ΣΚΟΠΕΙΤΕ ΕΙ ΤΟΙΟΥΤ  
ΟΥΣ ΔΗΜΑΓΩΓΟΥΣ ΚΑΙ  
ΣΤΡΑΤΗΓΟΥΣ ΚΑΙ ΦΥΛ  
ΑΚΑΣ ΤΩΝ ΠΡΑΓΜΑΤΩΝ

ἐκ τούτων πόνους ἰσχυροὺς ἀμφιεσθηκότας τὰ τῶν Ἑλλήνων, ὃ τε λόγος ἥξειν κατέχει. διὰ σκοπεῖτε εἰ τοιοῦτους δημαγωγοὺς καὶ στρατηγούς καὶ φύλακας τῶν πραγμάτων - - - -

vñv δὲ τοῦναντίον] *Æschin. c. Ctesiph.* p. 54. (Ed. Steph.) σεσίγηται μὲν τὸ κάλλιστον, καὶ σωφρονέστατον κήρυγμα τῶν ἐν τῇ πόλει, "τίς ἀγορεύειν βούλεται τῶν ὑπὲρ πεντήκοντα ἔτη γεγονότων καὶ πάλιν ἐν μέρει τῶν ἄλλων Ἀθηναίων," τῆς δὲ τῶν ῥητόρων ἀκοσμίας οὐκ ἔτι κρατεῖν δύνανται, οὔθ' οἱ νόμοι, οὔθ' οἱ πρυτάνεις, οὔθ' οἱ πρόεδροι, οὔθ' ἡ προεδρεύουσα φυλὴ τὸ δέκατον μέρος τῆς πόλεως.

ei] Strokes are drawn over and through these superfluous letters.

εἰ καὶ αὐτός] The letters are more or less mutilated. εἰ γ' αὐτὸς μὲν might seem preferable: but the third letter seems to be a κ.

ἐπὶ γήρως οὐκ] *Antiphon* (cited in *II. Steph. Thes. Gr. Ling.* p. 6561. Ed. Valpy. q. v.) τοὺς πρεσβυτέρους καὶ τοὺς στρατεύεσθαι ὑπὸ τῶν νόμων ἀφειμένους ἰδεῖν ἦν καθ' ὅλην τὴν πόλιν ἐπὶ γήρως οὐκ διαφθειρομένους. *Herodotus*, *Lib. III. c. 14.* ἐς πτωχήν ἀπίκται ἐπὶ γήραος οὐκ. *Plato*

*de Republ. Lib. 1.* (Tom. II. p. 328 E. Ed. Steph.) ἐνταῦθα...τῆς ἡλικίας ὃ δὲ ἐπὶ γήραος οὐκ ἔφ' φασὶν εἶναι οἱ ποιηταί. i. e. *Homer, Hesiod, and Phocylides.* The Attics are not very prone to the use of the word *oḗs*: however, we have *χαλκίπους οḗs* and *καταρράκτης οḗs* in *Sophocles* (*Ædip. Col.*): it occurred also in an oration of *Lysias* or *Pseudo-Lysias*. *Harpoer. s. v. oḗs.* εἰ δὲ ψιλωθῇ ἡ πρότερα, σημαίνει τὸν βαθμὸν, ὡς παρὰ *Λυσία* ἐν τῷ κατὰ *Φιλίππου*, εἰ γνήσιος ὁ λόγος.

ἀμφιεσθηκότας τὰ τῶν Ἑλλήνων] Perhaps *ἀμφιεσθηκότας* would be the more correct form, but I think that it is not the MS. reading. *περισθηκότας* may possibly have been in the MS. and would undoubtedly be more natural in Attic prose than *ἀμφιεσθηκότας*.

ὃ τε λόγος κ.τ.λ.] Compare *Dinarchus c. Demosth. c. 72.* ὦ Ἀθηναῖοι, παρὰ τί οἴσθε τὰς πόλεις τοτὲ μὲν εὖ τοτὲ δὲ φραύλως πράττειν; οὐδὲν εὐρήσετε ἄλλο

## COLUMN II.

The letters in the first four lines illegible.

N	-	-	-	-	-	-
ΤΟΙ	-	-	-	-	-	-
CE	-	-	-	-	-	-
ΚΟ	-	-	-	-	-	-
ΚΕ	-	-	-	-	-	-
HC	-	-	-	-	-	-
ΔΙΚ	-	-	-	-	-	-
ΤΗΝ	-	-	-	-	-	-
ΚΤΗ	-	-	-	-	-	-
ΜΕΝ	-	-	-	-	-	-
ΤΑΣ	-	-	-	-	-	-
ΚΥ	-	-	-	-	-	-
Τ	-	-	-	-	-	-
ΤΑΣΧ	-	-	-	-	-	-
ΚΟΥΝΤ	-	-	-	-	-	-
ΧΛ	-	-	-	-	-	-

πλὴν παρὰ τοὺς συμβούλους καὶ τοὺς ἡγεμόνας. Also capp. 98, 99 of the same oration: ἀλλὰ δέξασθε τὴν ἀγαθὴν τύχην, ἢ τιμωρίσασθαι παρέδωκε τῶν ῥητόρων τοὺς τὴν πόλιν διὰ τὴν αὐτῶν δωροδοκίαν ταπεινὴν πεποιηκότας, καὶ φνυλάξασθε (καθάπερ οἱ θεοὶ προειρήκασιν ὑμῖν ἐν ταῖς μαντείαις πολλάκις) τοὺς τοιούτους ἡγεμόνας καὶ συμβούλους. ἀκούσατε δὲ αὐτῆς τῆς μαντείας. Λέγε τὴν μαντείαν. MAN. Πῶς οὖν μίαν γνώμην ἔχομεν, ὦ Ἀθηναῖοι, πῶς ὁμονοήσομεν ἅπαντες ὑπὲρ τῶν κοινῇ συμ-

φερόντων, ὅταν οἱ ἡγεμόνες καὶ οἱ δημαγωγοὶ χρήματα λαμβάνοντες προΐωνται τὰ τῆς πατρίδος συμφέροντα, καὶ ὑμεῖς μὲν καὶ ὁ δῆμος ἅπας κινδυνεύη περὶ τοῦ ἐδάφους τοῦ τῆς πόλεως καὶ τῶν ἱερῶν τῶν πατρῴων καὶ παίδων καὶ γυναικῶν, οἱ δὲ διηλλαγμένοι πρὸς αὐτοὺς ἐν μὲν ταῖς ἐκκλησίαις λοιδορῶνται καὶ προσκρούωσιν ἀλλήλοις ἐξεπίτηδες, ἰδίᾳ δὲ ταῦτὰ πράττωσιν ἐξαπατῶντες ὑμᾶς τοὺς ῥῆστα πειθόμενους τοῖς τούτων λόγοις.



ΤΗΝ	-	-	-	-	-
-	ΑΔ	-	-	-	-
ΤΩΝ	-	-	-	-	-
ΔΥΝΑ	-	-	-	-	-
ΤΟΥ	-	-	-	-	-
ΤΕΙC	-	-	-	-	-
ΚΑΙ	-	-	-	-	-
ΤΑΙC Δ	-	-	-	-	-
-	-	Α	-	-	-

A FRAGMENT PRESERVED BY PRISCIAN, ATHENÆUS, AND  
JULIUS POLLUX.

The same subject.

From Priscian. (Lib. xviii. c. 25. Vol. II. p. 219. Ed. Krehl.)

Ὑπερίδης κατὰ Δημοσθένους·

Ἄλλὰ τοὺς νεωτέρους ἐπὶ βοήθειαν καλεῖς, οὓς ὕβριζες καὶ ἐλοιδο-  
ροῦ ἀκρατοκώθωνας ἀποκαλῶν.

From Athenæus. (Lib. xi. c. 66. Vol. II. p. 1084. Ed. Dind.)

Ἀπὸ δὲ τοῦ ποτηρίου τούτου καὶ ἀκρατοκώθωνας καλοῦσι τοὺς πλεόν ἄκρατον  
σπῶντας, ὡς Ὑπερίδης ἐν τῇ κατὰ Δημοσθένους.

ἀκρατοκώθωνας] This passage is doubt-  
less alluded to by Zonaras, s. v. ἀκρατο-  
κώθωνες· οἱ νέοι οἱ πίνοντες τὰ ἄκρατα ἐκ  
τῶν κωθῶνων· and probably by Phavori-  
nus, s. v. ἀκρατοκώθωνες· οἱ πίνοντες τὸν  
ἄκρατον ἐκ τῶν κωθῶνων. Compare Co-  
rydus (ap. Athen. Lib. vi. c. 47. Vol. i.

p. 534. Ed. Dind.) καθ' ὃν δὲ καιρὸν Δη-  
μοσθένης παρ' Ἀρπάλου τὴν κύλικα εἰλήφει,  
οὗτος, ἔφη (Corydus), τοὺς ἄλλους ἀκρατο-  
κώθωνας καλῶν αὐτὸς τὴν μεγάλην ἔσπακεν.  
For the story about the King's golden  
cup, which formed part of the bribe, see  
Plutarch's *Life of Demosthenes*.

From Julius Pollux. (Lib. vi. c. 25. Ed. Bekk.)

Ἀκρατοπότης δὲ Ἡρόδοτος ἔφη, καὶ ἀκρατοκώθωνας Ὑπερίδης· οὐ μὴν ἐπαινῶ τούνομα.

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A FRAGMENT PRESERVED BY ATHENÆUS AND JULIUS POLLUX.

The same subject.

From Athenæus. (Lib. x. c. 24. Vol. II. p. 938. Ed. Dind.)

Τῷ δὲ ἀκρατέστερον Ὑπερίδης κέχρηται ἐν τῷ κατὰ Δημοσθένους γράφῳ οὕτως·

Εἰ μὲν τις ἀκρατέστερον ἐπιεν, ἐλύπει σέ.

From Julius Pollux. (Lib. vi. c. 24. Ed. Bekk.)

Καὶ, ὥς Ὑπερίδης, ἀκρατέστερος.

ἀκρατέστερον] Similar forms of the comparative are found in good writers, as Athenæus observes from Æschylus and Epicharmus: c. g. ἀνηρέστερος, ἀφθονέστερος, εὐωνέστερος. Hyperides c. *Demad.* ῥαδιεστέραν τὴν πόλιν. (ap. Athen. ut

supra.) Plato has the superlative τὸ ἀκρατέστατον *Phil.* (Tom. II. p. 53, Ed. Steph.) Lobeck (on Phrynichus, p. 524) remarks that ἰσοκρατῆς for ἰσόκρατος occurs in Hippocrates.

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## FRAGMENT 14.

The various and splendid crimes of Demosthenes contrasted with the petty knaveries of others. His credit with the enemies of the state: the probability that he is guilty of the charges now brought against him from a consideration of these circumstances.

In this fragment are comprised the lower parts of four columns: below the last line of each of them there is a broad margin.

## COLUMN I.

- - - - - ΑΓ  
 - - - - - ΟΙΔΕ  
 - - - ΚΑΙ ΕΙΡΗΚΟ  
 - Α - - ΕΩΝΕΝΕΚΑ  
 - - - - - ΙΝΟΙΔΕΝΟ  
 - - - - - ΙΝΑΔΙΚΟΥ  
 - - - - - Ε -  
 - - - - - -  
 - - Α - - - ΑΤ  
 - - - Α ΠΟ ΔΙΔΟΝΑΙ  
 - - - - Α ΠΟ ΤΙΜΗ  
 - - - - - ΣΤΙΝΕΚ  
 - - - - - Ι ΤΟΥΤΟΙΣ  
 - - - - - ΟΥΤΩΙ ΚΑΙ  
 - - - - ΠΑΡ' ΥΜΩΝ  
 - - - - ΚΑΤ' ΑΥΤΩ  
 ΤΟΥΤΩΝ ΟΠΕΡ ΓΑΡ  
 ΕΞΕΣΤΙ ΤΩΙ ΔΗΜΩΙ ΕΙ

ΔΕΝΚΙ ΠΟΛΛΑ ΥΜΕΙΣ Ω  
 ΑΝΔΡΕΣ ΔΙΚΑΣΤΑΙ ΔΙ  
 ΔΑΣΚΟΝΤΕΣ ΤΟΙΣ

- - - - - ἕνεκα - - - - ἀποδιδόναι - - - τούτοις - - - - -  
 παρ' ὑμῶν - - - - - κατ' αὐτῶν τούτων· ὅπερ γὰρ ἔξεστι τῷ δήμῳ  
 εἰδέναι, πολλὰ ὑμεῖς, ὦ ἄνδρες δικασταί, διδάσκοντες τοῖς - - - - -

It is probable that the conclusion of this sentence is preserved by Clement of Alexandria and Theodoret.

From Clement of Alexandria. (*Strom.* Lib. vi. Tom. II. p. 747. Ed. Pott.)

Ὑπερίδης λέγει·

Ἄ δ' ἐστὶν ἀφανῆ, ἀνάγκη τοὺς διδάσκοντας τεκμηρίοις καὶ τοῖς  
 εἰκόσι ζητεῖν.

From Theodoret. (*Serm.* vi. Tom. IV. p. 581. Ed. Paris. 1642.)

Ὑπερίδου τοῦ ῥήτορος ὑπακούσατε, λέγοντος·

Ἄ δ' ἐστὶν ἀφανῆ, ἀνάγκη τοὺς διδάσκοντας τεκμηρίοις καὶ τοῖς  
 εἰκόσι ζητεῖν.

Ἄ δ' ἐστὶν κ.τ.λ.] This clause bears more uncertain. However, in questions of obscurity, as Hyperides well observes, we can only be guided by probabilities. τεκμηρίοις] Antiphon. τετραλ. Γ. δ. (p. 128. Ed. Steph.) οὐκ εἰκόσι τεκμηρίοις χρώμενος.

## COLUMN II.

- ΛΙΜ - - Α - - - - ΝΕ  
 - ΤΑΙ ΤΟ ΛΑΜΒΑΝΟΜΕ  
 ΝΟΝ ΚΑΙ ΔΗΜΟΣΘΕΝΗ  
 ΚΑΙ ΔΗΜΑΔΗΝ ΑΠ' ΑΥΤῶ  
 ΤΩΝ ΕΝ ΤΗ ΠΟΛΕΙ ΨΗ  
 ΦΙΣΜΑΤΩΝ ΚΑΙ ΠΡΟΞΕ  
 ΝΙΩΝ ΟΙΜΑΙ ΠΛΕΙΩΙ  
 Η ΕΞΗΚΟΝΤΑ ΤΑΛΑΝΤΑ  
 ΕΚΑΤΕΡΟΝ ΕΙΛΗΦΕΝΑΙ  
 ΕΞΩ ΤΩΝ ΒΑΣΙΛΙΚΩΝ  
 ΚΑΙ ΤΩΝ ΠΑΡ' ΑΛΕΞΑΝ  
 ΔΡΟΥ ΟΙΣ ΔΕ ΜΗΤΕ ΤΑΥ  
 ΤΑ ΙΚΑΝΑ ΕΣΤΙΝ ΜΗΤΕ  
 ΚΕΙΝΑ ΑΛΛ' ΗΔΗ ΕΠ' ΑΥ  
 ΤῶΙ ΤῶΙ ΣΩΜΑΤΙ ΤΗΣ  
 ΠΟΛΕΩΣ ΔΩΡΑ ΕΙΛΗ  
 ΦΑΣΙΝ ΠΩΣ ΟΥΚ ΑΞΙ  
 ΟΝ ΤΟΥΤΟΥΣ ΚΟΛΑΖΕΙΝ  
 ΕΣΤΙΝ ΑΛΛΑ ΤΩΝ ΜΕΝ  
 ΙΔΙΩΤΩΝ ΥΜΩΝ ΚΑΝ

- - - - - ται τὸ λαμβανόμενον· καὶ Δημοσθένη καὶ Δημάδην  
 ἀπ' αὐτῶν τῶν ἐν τῇ πόλει ψηφισμάτων καὶ προξενίων οἶμαι πλείω  
 ἢ ἐξήκοντα τάλαντα ἑκάτερον εἰληφέναι, ἔξω τῶν βασιλικῶν καὶ  
 τῶν παρ' Ἀλεξάνδρον· οἷς δὲ μήτε ταῦτα ἱκανά ἐστι μήτ' ἐκείνα  
 ἀλλ' ἤδη ἐπ' αὐτῷ τῷ σώματι τῆς πόλεως δῶρα εἰλήφασι, πῶς οὐκ  
 ἄξιον τούτους κολάζειν ἐστίν; ἀλλὰ τῶν μὲν ἰδιωτῶν ὑμῶν κἂν

II. καὶ Δημοσθένη κ.τ.λ.] Dinarchus has completely embodied this passage in the course of his oration against Demosthenes: the historical allusions are copiously illustrated in Maetzner's notes on the sentences cited. Dinarch. *c. Demosth.* c. 15. τὸν δὲ κατὰπτυστον τοῦτον καὶ Σκύθην (ἐξάγομαι γάρ), ὃν οὐχ εἰς ἀνὴρ ἀλλὰ πᾶσα ἡ ἐξ Ἀρείου πάγου βουλὴ ζητήσασα ἀποπέφαγκε χρήματα ἔχειν καθ' ὑμῶν, καὶ ὃς ἀποπέφανται μισθαρνῶν καὶ δωροδοκῶν κατὰ τῆς πόλεως καὶ ταῦτα ἐξέληλεγκται, τοῦτον οὐ τιμωρησάμενοι παράδειγμα ποιήσετε τοῖς ἄλλοις; ὃς οὐκ ἐκ τῶν βασιλικῶν μόνον εἰληφώς χρυσίου φανερός ἐστιν, ἀλλὰ καὶ ἐξ αὐτῆς τῆς πόλεως κεχρηματισμένος· ὁ νῦν οὐδὲ τῶν ὑπὸ Ἀρπάλου κομισθέντων χρημάτων εἰς τὴν πόλιν ἀποσχόμενος.

capp. 41, 42. ἀπὸ ποίων ψηφισμάτων ἡ ποίων νόμων οὗτος οὐκ εἰληφεν ἀργύριον; εἰσί τινες ἐν τῷ δικαστηρίῳ τῶν ἐν τοῖς τριακοσίοις γεγεννημένων, ὅθ' οὗτος ἐτίθει τὸν περὶ τῶν τριηράρχων νόμον; οὐ φράσσετε τοῖς πλησίον ὅτι τρία τάλαντα λαβὼν μετέγραφε καὶ μετεσκεύαζε τὸν νόμον καθ' ἐκάστην ἐκκλησίαν, καὶ τὰ μὲν ἐπώλει ὧν εἰληφει τὴν τιμὴν, τὰ δ' ἀποδόμενος οὐκ ἐβεβαίον;

c. 45. περὶ τούτων οὖν μάρτυρας ὑμῖν δεῖ καλεῖν, ἡ περὶ τῶν ἄλλων ὅσους οὗτος γέγραφε προξένους εἶναι καὶ Ἀθηναίους;

πρὸς τῆς Ἀθηνᾶς, οἴεσθε αὐτὸν ἀργύριον μὲν χαίρειν λαμβάνοντα, χρυσίου δ' εἴκοσι τάλαντα οὐκ ἂν λαβεῖν; ἡ κατὰ μικρὸν μὲν δωροδοκεῖν, ἀθρόον δ' οὐκ ἂν προσδέξασθαι τοσοῦτον λῆμμα; ἡ τὴν ἐξ Ἀρείου πάγου βουλὴν Δημοσθένην καὶ Δημάδην καὶ Κηφισοφῶντα ζητήσασαν ἐξ ἡμῶν ἀδίκως εἰς ὑμᾶς πεποιῆσθαι τὰς ἀποφάσεις;

c. 70. σὲ δὲ πλείω ἢ πεντήκοντα καὶ ἑκατὸν τάλαντα τὰ μὲν ἐκ τῶν βασιλικῶν τὰ δὲ ἐκ τῶν Ἀλεξάνδρου χρημάτων εἰληφέναι. See also Dinarch. *c. Aristog.* c. 15.

[*Βασιλικῶν*] Maetzner has collected a great number of passages bearing on this well-known charge against Demosthenes of receiving bribes from Persia, in his note on Dinarch. *c. Demosth.* c. 10, to which may be added Plut. *Vit. Cicer.* (*in fine*) which is worth consulting.

[*σώματι τῆς πόλεως*] The MSS. of Dinarchus (*c. Demosth.* c. 109), have εἰς τὸ τῆς πόλεως σῶμα ἀποβλέψαντες, where several editors have altered σῶμα to ἀξίωμα, including Maetzner, who quotes however the following sentences from Themistius (vii. p. 139. Dind.) οὐδὲν γὰρ οὕτω περὶ πλείστον βασιλεῖ ποιητέον ἐστὶν ὥς τὸ σῶμα τῆς βασιλείας. σῶμα δὲ τῆς βασιλείας τὴν ὑπὲρ αὐτὴν γῆν εἰπὼν τις οὐκ ἂν ἀμάρτοι. Perhaps *σώματι* may be best rendered *vitals*.



## COLUMN III.

ΤΗΛΙΚΑΥΤΗ ΠΡΟΔΟΝ  
 ΤΕΣ ΤΗΝ ΠΟΛΙΝ ΟΥΔΕ  
 ΜΙΑΣ ΤΙΜΩΡΙΑΣ ΤΕΥ  
 ΖΟΝΤΑΙ ΚΑΙ ΚΟΝΩΝ  
 ΜΕΝ Ο ΠΑΙΝΙΕΥ<sup>ς</sup> ΟΤΙ  
 ΥΠΕΡ ΤΟΥ ὍΥΕΛΑ<sup>ς</sup> ΕΝ  
 ΤΟ ΘΕΩΡΙΚΟΝ ΑΠΟΔΗ  
 ΜΟΥΝΤΟΣ ΠΕΝΤΕ ΔΡΑ  
 ΧΜΩΝ ΕΝΕΚΕΝ ΙΚΟ  
 ΤΕΥΩΝ ΥΜΑΣ ΤΑΛΑΝ  
 ΤΟΝ ΩΦΛΕΝ ΕΝ ΤΩΙ  
 ΔΙΚΑΣΤΗΡΙΩΙ ΤΟΥΤΩ  
 ΚΑΤΗΓΟΡΟΥΝΤΩΝ  
 ΚΑΙ ΑΡΙΣΤΟΜΑΧΟΣ Ε

- - - - τηλικαύτη προδόντες τὴν πόλιν οὐδεμίας τιμωρίας  
 τεύζονται; καὶ Κόνων μὲν ὁ Παιανιεύς ὅτι ὑπὲρ τοῦ †... οὐ† ἔλαβε τὸ  
 θεωρικὸν ἀποδημούντος πέντε δραχμῶν ἕνεκεν ἰκετεύων ὑμᾶς τάλαντον  
 ὠφλεν ἐν τῷ δικαστηρίῳ τούτων κατηγορούντων, καὶ Ἀριστόμαχος

III. τηλικαύτη κ.τ.λ.] The argument  
 of this whole passage seems to be this:  
 Shall minor offenders (e.g. Conon and  
 Aristomachus) be convicted, and shall  
 the great villains Demosthenes and De-  
 mades escape? Compare Dinarch. c.  
*Demosth.* c. 27. μόνως γὰρ οὕτως, ἄνδρες  
 Ἀθηναῖοι, μόνως καὶ τοὺς ἄλλους ποιήσετε  
 βελτίους, εἰὰν τοὺς ἐνδόξους τῶν πονηρῶν  
 ἐξελέγξαντες κολάσητε τῶν ἀδικημάτων

ἀξίως. τοὺς μὲν γὰρ τυχόντας τῶν κρινο-  
 μένων, ὅταν ἀλῶσιν, οὐδεὶς οἶδεν οὐδὲ ζητεῖ  
 πυθέσθαι τί πεπόνθασιν· τοὺς δ' ἐνδόξους  
 πάντες πυνθάνονται, καὶ τοὺς δικάζοντας  
 ἐπαινοῦσιν, ὅταν τὸ δίκαιον μὴ πρόωπται  
 ταῖς τῶν κρινομένων ἐδόξαις.

Κόνων] The MS. may possibly have had  
 Κόννος, but Κόνων is the more common  
 name. Conon, an usurer, is mentioned  
 by Dinarchus, c. *Demosth.* c. 43, whom

ΠΙΣΤΑΤΗΣ ΓΕΝΟΜΕ  
 ΝΟΣ ΤΗΣ ΑΚΑΔΗΜΙΑΣ  
 ΟΤΙ ΣΚΑΦΕΙΟΝ ΕΚ ΤΗΣ  
 ΠΑΛΑΙΣΤΡΑΣ ΜΕΤΕΝΕΓ  
 ΚΩΝ ΕΙΣ ΤΟΝ ΚΗΠΟΝ  
 ΤΟΝ ΑΥΤΟΥ ΠΛΗΣΙΟΝ  
 ΟΝΤΑ ΕΧΡΗΤΟ ΚΑΙ ΕΦΗ

## COLUMN IV.

Τ	-	-	-	-	-
ΟΤ	-	-	-	-	-
ΑΤ	-	-	-	-	-
<u>ΣΘ</u>	-	-	-	-	-
ΜΕ	-	-	-	-	-

ἐπιστάτης γενόμενος τῆς Ἀκαδημίας, ὅτι σκαφεῖον ἐκ τῆς παλαίστρας μετενεγκὼν εἰς τὸν κῆπον τὸν αὐτοῦ πλησίον ὄντα ἐχρήτο καὶ ἔφη - - - - -

Demosthenes influenced, it seems, by corrupt motives, proposed to make a citizen. Nothing more is known of him, so far as Maetzner can discover.

Παιανεύς] The MS. has παιανεύς.

ον] There is a mark over the ο in the MS., resembling that which is printed in the columns: it probably indicates that the text is corrupt. It seems most natural to suppose that the beginning of a man's name has been omitted.

πέντε δραχμῶν] It is to be suspected that this is the same transaction to which Dinarchus refers, although he says that the man was acquitted. *c. Demosth. c. 56.*

τὸν τὴν πεντεδραχμίαν ἐπὶ τῷ τοῦ μὴ παρόντος ὀνόματι λαβεῖν ἀξιώσαντα, καὶ τοῦτον ὑμῖν ἀπέφηνεν (ἢ βουλή).

τούτων] The Areopagites.

ἐπιστάτης τῆς Ἀκαδημίας] Phavorinus s. v. ἐπιστάτης· ὁ τοῦ γυμνασίου ἐπιμελητής. See note on *Fragm. 4. col. 2.*

Ἀκαδημίας] Harpocration s. v. Ἀκαδημία. τρία ὑπάρχον γυμνάσια· Δύκειον, Κυνόσαργες, Ἀκαδημία. ἐκλήθη δὲ ἀπὸ τοῦ καθιερώσαντος αὐτὸ Ἀκαδήμιον. I am unable to explain the circumstance to which Hyperides adverts: several petty crimes of much the same sort are alluded to by Dinarchus *c. Demosth. c. 56.*

## FRAGMENT 18.

The same subject, probably. The right hand alone of this column remains: there is a margin above a portion of the first line, which seems to have commenced the page. Many letters which are quite or almost illegible in the facsimile might perhaps be read in the MS. itself.

- - Υ C Δ C - - - -  
 ΤΟ ΧΥ Υ C Ι Ο Ν ΚΑΤΑ ΤΗΣ  
 ΠΑΤΡΙΔΟΣ ΕΛΑΒΕC ΚΑΙ  
 - - ΒΑΛΕC ΚΑΙ ΚΑΤΑ  
 - - - - ΟΝ ΜΕΝ ΕΛΥ  
 - - ΕΠΟΙΗΣΑΣ ΚΑΤΗ  
 - - ΕΔΕΤΤΟΥ ΚΕΚΤΩΝ  
 ΕΜΠΡΟΣΘΕΝ ΧΡΟΝΩΝ  
 - - - ΥΤΩΝ ΤΩΝ ΠΡΟ  
 - - - ΚΑ - - ΔΙΕΞΟΝ  
 - - - ΛΑΜΠΡΟΤΑΤΟΙC  
 - - ΠΑΡΑ ΤΩΙ ΔΗΜΩ  
 - - - ΥΠΟΛΟΙΠΟΝ  
 - - - ΠΟΔΟΞΗΣ ΧΡΗ  
 - - - ΠΑΡΑ ΠΕΜΦΘΗ  
 - - - ΟΥΤΑ ΤΑΥΤΑ ΛΗ  
 - - - ΟΥ ΚΑΙ C Χ - -

- - - - - τὸ χρυσίον κατὰ τῆς πατρίδος ἔλαβες καὶ - - - - -  
 δ' ἔτι οὐκ ἐκ τῶν ἐμπροσθεν χρόνων - - - - - λαμπροτάτοις  
 - - - - παρὰ τῷ δήμῳ - - - - ὑπόλοιπον - - - δόξης - - - - ταῦτα  
 - - - - -

The letters which remain cannot be much confidence to be placed in conjectured with sufficient certainty to allow natural restoration. The text however may

AN ALLUSION PRESERVED BY HARPOCRATION, PHAVORINUS,  
SUIDAS, AND AN ANONYMOUS LEXICOGRAPHER.

The negotiations of Demosthenes with Alexander the Great.

From Harpocration s. v. Ἀριστίων.

Ὑπερίδης κατὰ Δημοσθένους. οὗτος Σάμιος μὲν ἐστὶν ἢ Πλαταιεὺς, ὡς Διὺλλός φησιν, ἐκ μειρακυλλίου ἐταῖρος Δημοσθένους. ἐπέμφθη δ' ὑπ' αὐτοῦ πρὸς Ἡφαιστίωνα ἕνεκα διαλλαγῶν, ὡς φησι Μαρσύας ἐν ἐπέμπτῳ τῶν περὶ Ἀλέξανδρον. [Ἀλεξάνδρου Phay.]

From Phavorinus s. v. Ἀριστίων.

Ὑπερίδης κατὰ Δημοσθένους. οὗτος Σάμιος μὲν ἐστὶν ἢ Πλαταιεὺς κ. τ. λ. as in Harpocration.

perhaps have been something of this kind. τὸ χρυσίον κατὰ τῆς πατρίδος ἔλαβες καὶ κατέβαλες· καὶ καταδηλότατον μὲν σαντὸν ἐποίησας, κατηγορήσας δ' ἔτι, οὐκ ἐκ τῶν ἔμπροσθεν χρόνων ἀλλ' ἐκ τούτων τῶν προφάσεων καταγίνωμαι ἐξόν τοῖς λαμπροτάτοις νυνὶ παρὰ τῷ δήμῳ σημείοις. ὑπόλοιπον οὖν ἀπὸ δόξης χρήματα παραπεμφθῆναι πάντα ταῦτα.....The spirit of the passage is much like that of the first and second columns of the preceding fragment; and of many chapters of Dinarchus. "The villanies of Demosthenes in former times warrant the belief that he is guilty in this case also: and although precise evidence of every point of the charge is not to be expected, his own lame excuses are a most evident proof that he is not innocent."

Ἀριστίων] The object of Hyperides in introducing Aristion will be evident from the following passage of Æschines, c. *Ctesiph.* (p. 76. Ed. Steph.) ὡς γὰρ φασιν οἱ πάραλοι καὶ οἱ πρεσβεύσαντες πρὸς Ἀλέξανδρον (καὶ τὸ πρᾶγμα εἰκότως πιστεύεται), ἔστι τις Ἀριστίων Πλαταιῆς, ὁ τοῦ Ἀριστοβούλου τοῦ φαρμακοπώλου υἱός, εἴ τις ἄρα καὶ ὑμῶν γινώσκει. οὗτος ποτε ὁ νεανίσκος ἐτέρων τὴν ὄψιν διαφέρων γενόμενος ἔκκησε πολὺν χρόνον ἐν τῇ Δημοσθένους οἰκίᾳ· ὃ τι δὲ πράττων ἢ πάσχων, ἀμφίβολος ἢ αἰτία καὶ τὸ πρᾶγμα οὐδαμῶς εὐσχημον ἐμοὶ λέγειν. οὗτος, ὡς ἐγὼ ἀκούω, ἡγνοημένος ὅστις ποτ' ἐστὶ καὶ πῶς βεβιωκώς, τὸν Ἀλέξανδρον ὑποτρέχει καὶ πλησιάζει ἐκείνῳ. διὰ τούτου γράμματα πέμψας ὡς Ἀλέξανδρον ἀδείαν τινα εὔρηται καὶ διαλλαγὰς καὶ πολλὴν κολακείαν πε-

From Suidas s. v. Ἀρισταῖος.

Ἀριστεὺς δὲ Ἀριστεύς καὶ Ἀριστίων ὡσαύτως. ἔστι δὲ Σάμιος μὲν ἢ Πλαταιὴς, ἐκ περικαιλλίου δὲ ἑταῖρος Δημοσθένους. ἐπέμφθη δὲ ὑπ' αὐτοῦ πρὸς Ἰφαιστίωνα ἕνεκα διαλλαγῶν. μνημονεύει αὐτοῦ Ὑπερίδης ἐν τῷ κατὰ Δημοσθένους.

From an anonymous Lexicographer, whose work is entitled, Συναγωγὴ λέξεων χρησίων ἐκ διαφόρων σοφῶν τε καὶ ῥητόρων πολλῶν. (Bekker's *Anecdota Græca*, Vol. I. p. 444.)

Ἀρισταίων (sic) ὄνομα κύριον. ἔστι δὲ Σάμιος κ.τ.λ. as in Suidas. μνημονεύει αὐτοῦ Ὑπερίδης ἐν τῷ κατὰ Δημοσθένους.

#### AN ALLUSION PRESERVED BY PLUTARCH.

(Life of Demosthenes. Παράλληλα. Tom. IV. p. 419. Ed. Lond. 1723.)

The favour of Demosthenes with the Persian and Macedonian monarchs was probably the subject of the remarks of Hyperides.

Λαβὼν δὲ τῆς πολιτείας καλὴν ὑπόθεσιν, τὴν πρὸς Φίλιππον ὑπὲρ τῶν Ἑλλήνων δικαιολογίαν, καὶ πρὸς ταύτην ἀγωνιζόμενος ἀξίως, ταχὺ ἐὼξαν ἔσχε, καὶ περὶ βλεπτοῦ ὑπὸ τῶν λόγων ῥῆθη καὶ τῆς παρήρησις, ὥστε θαυμάζεσθαι μὲν ἐν τῇ Ἑλλάδι, θεραπεύεσθαι δ' ὑπὸ τοῦ μεγάλου βασιλέως, πλείστον δ' αὐτοῦ λόγον εἶναι παρὰ τῷ Φιλίππῳ τῶν δημαγωγούντων· ὁμολογεῖν δὲ καὶ τοὺς ἀπεχθανομένους, ὅτι πρὸς ἐνδοξον αὐτοῖς ἄνθρωπον ὁ ἀγὼν ἔστι. καὶ γὰρ Δισχίνης καὶ Ὑπερίδης τοιαῦτα ὑπὲρ αὐτοῦ κατηγοροῦντες εἰρήκασιν.

ποίηται. ἐκείθεν δὲ θεωρήσατε ὡς ὁμοίον ἔστι τὸ πρῶγμα τῇ αἰτίᾳ. εἰ γάρ τι τούτων ἐφρόνει Δημοσθένης καὶ πολικαῶς εἶχεν, ὥσπερ καὶ φησί, πρὸς Ἀλέξανδρον, τρεῖς αὐτῷ καιροὶ κάλλιστοι παραγωγόνα-

σαι, ὧν οὐδενὶ φαίνεται κεχρημένος.

The second column of Fragment 14, may perhaps be had in view (amongst other passages) by Plutarch.

## SECTION IV.

*The vengeance due to Demosthenes for crimes which have endangered the safety of the state: the orator concludes by exhorting the dicasts to remember the ancient glory of Athens, to be true to their oaths, and to disregard the supplications of the betrayers of their country.*

[An allusion preserved by Apsines. Fragments 10. 21? 12. 6. The last two fragments are clearly parts of the conclusion.]

## AN ALLUSION PRESERVED BY APSINES.

(περὶ τῶν ἐσχηματισμένων προβλημάτων. Rhet. Græc. Vol. IX. p. 535. Ed. Walz.)

Hyperides demands that Demosthenes should be exiled.

Δημοσθένης ἐπὶ τοῖς Ἀρπαλείοις χρήμασιν ἐάλω· καὶ ὁ μὲν Ὑπερείδης αὐτῷ τιμᾶται φυγῆς, ὁ δὲ ἀποθνήσκειν αἰρεῖται.

The variation from Dinarchus is here remarkable: Dinarchus, who continually ridicules Demosthenes for having sentenced himself to death by his own decree, claims that he should be executed: (See Dinarch. c. *Demosth.* c. 1, c. 77, &c.); and it is rather to be suspected that Hyperides, who was deputed to ac-

cuse his old friend, wished to give the accusation as favourable a turn as he could. Hyperides appears to desire to convict Demosthenes on some other decree than his own, namely on a decree of Demades (see Fragment 21), in which, it may be supposed, the guilty were sentenced to be exiled.



## FRAGMENT 10.

The dangers of Greece from her venal orators, both now and formerly.

This mutilated fragment has a broad margin above the first line, which was therefore the commencement of the page in the MS.

ΜΗ ΝΟΜΙΖΕΤΕ ΔΙΑ  
 ΤΗΣ ΤΟΥΤΩΝ ΔΩΡΟ  
 ΔΟΚΙΑΣ ΑΤΥΧΙΑΝ ΤΩΝ  
 ΠΡΑΓΜΑΤΩΝ ΜΙΚΡΑΝ  
 ΕΣΕΘΑΙ ΟΥ ΓΑΡ ΑΔΗΛΟΝ  
 ΕΣΤΙΝ ΟΤΙ ΟΙ ΒΑΡΒΑΡ  
 ΟΙ ΕΠΙΒΟΥΛΕΥΟΝΤΕΣ  
 ΤΟΙΣ ΕΛΛΗΝΙΚΟΙΣ ΠΡΑ  
 ΓΜΑΣΙΝ ΤΑΣ ΜΕΝ ΜΙ  
 ΚΡΑΣ ΠΟΛΕΙΣ ΤΟΙΣ Ο  
 ΠΛΟΙΣ ΣΥΝΣΚΕΥΑΖΕ<sup>ΟΙ</sup>  
 ΘΑΙ ΤΑΣ ΔΕ ΜΕΓΑΛΑΣ  
 ΤΟΥΣ ΔΥΝΑΜΕΝΟΥΣ  
 ΕΝ ΑΥΤΑΙΣ ΩΝΟΥΜΕ  
 ΝΟΙΣ ΥΔΟΤΙ ΦΙΛΙΠΠΟΣ  
 ΤΟΣΟΥ ΤΟ ΕΓΕΝΕΤΟ  
 ΔΕΣΠΟΤΗΣ ΧΡΗΜΑΤΑ ΔΙΑ  
 ΠΕΜΨΑΣ ΕΙΣ ΠΕΛΟ

μη νομίζετε διὰ τῆς τούτων δωροδοκίας ἀτυχίαν τῶν πραγμάτων μικράν εἶσθαι· οὐ γὰρ ἀπὸ τοῦ ἐστὶν ὅτι οἱ βάρβαροι ἐπιβουλεύοντες τοῖς Ἑλληνικοῖς πράγμασι τὰς μὲν μικρὰς πόλεις τοῖς ὅπλοις συσκευάζονται τὰς δὲ μεγάλας τοῖς δυναμένοις ἐν αὐταῖς ἀνέμενοι, οὐδ' ὅτι Φίλιππος τοσούτος ἐγένετο δεσπότης χρήματα διαπέμψας

ΠΟΝΝΗΣΟ<sup>Ν</sup> ΚΑΙ ΘΕΤ  
 ΤΑΛΙΑΝ ΚΑΙ ΤΗΝ ΑΛΛΗΝ  
 ΕΛΛΑΔΑ ΚΑΙ ΤΟΥΣ ΕΝ  
 ΤΕΛΕΙ ΤΕ<sup>ΟΝΤΑΣ</sup> ΕΝ  
 ΤΑΙΣ ΠΟΛΕΥ<sup>Ι</sup>Ν ΚΑΙ ΠΡΟ

εἰς Πελοπόννησον καὶ Θετταλίαν καὶ τὴν ἄλλην Ἑλλάδα, καὶ τοὺς  
 ἐν τέλει τε ὄντας ἐν ταῖς πόλεσι καὶ προ - - -

ἀτυχίαν] There is a curious mark in the MS. which is very well expressed in the printed column. It is possible certainly that it may be meant to indicate the omission of a τ, but the τ written over the 12th line is very differently formed. If it be supposed that it designates a τ the text may possibly be τὰ τυχόντα τῶν πραγμάτων ἡμῖν ἀν γενέσθαι: the general sense will be the same in either case. For the sentiment compare Dinarch. c. Demosth. c. 29. μὴ ἀφήτε, ἄνδρες Ἀθηναῖοι, τὸν ἐπὶ τοῖς τῆς πόλεως καὶ τῶν ἄλλων Ἑλλήνων ἀτυχήμασιν ἐπιγεγραμμένον ἀτιμώρητον, εἰλημμένον ἐπ' αὐτοφώρῳ δῶρα ἔχοντα κατὰ τῆς πόλεως, μηδὲ τῆς ἀγαθῆς τύχης ἡμᾶς ἐπὶ τὸ βέλτιον ἀγούσης, καὶ τὸν μὲν ἕτερον τῶν τὴν πατρίδα λελυμασμένων ἐκ τῆς πόλεως ἐκβεβληκυίας, τοῦτον δ' ὑμῖν ἀποκτείνειν παραδούσης, αὐτοὶ τοῖς πᾶσι συμφέρουσιν ἐναντιωθῆτε, ἀλλὰ μετωϊώσασθε τὰς τῆς πόλεως πράξεις, εἰς τούτους τοὺς ἡγεμόνας τὰς ἀτυχίας τρέψαντες. See also c. 77 and c. 88.

οὐ γὰρ ἀδελον κ. τ. λ.] Demosth. de Fals. Legat. p. 438. (Ed. Reiske). τίς γὰρ ἐστ' ὁ τὸν Ἰσχανδρον προσάγων ὑμῖν τὸ κατ' ἀρχάς, ὃν παρὰ τῶν ἐν Ἀρκαδίᾳ φίλων τῇ πόλει δεῦρ' ἦκειν ἐφη; τίς ὁ συσκευάζεσθαι

τὴν Ἑλλάδα καὶ Πελοπόννησον Φίλιππον βοῶν, ὑμᾶς δὲ καθέδδεν; τίς ὁ τοὺς μακροὺς καὶ καλοὺς λόγους ἐκείνους δημηγορῶν, καὶ τὸ Μιλτιάδου καὶ Θεμιστοκλέους ψήφισμα ἀναγιγνώσκων καὶ τὸν ἐν τῷ τῆς Ἀγλαύρου τῶν ἐφήβων ὄρκον; οὐχ οὗτος; τίς ὁ πείσας ὑμᾶς μόνον οὐκ ἐπὶ τὴν ἐρυθρὰν θάλατταν πρεσβείας πέμπειν, ὡς ἐπιβουλομένης μὲν ὑπὸ Φιλίππου τῆς Ἑλλάδος, ὑμῖν δὲ προσήκον προορᾶν ταῦτα καὶ μὴ προϊέσθαι τὰ τῶν Ἑλλήνων; οὐχ ὁ μὲν γράφων τὸ ψήφισμα Εὐβουλος ἦν, ὁ δὲ πρεσβεύων εἰς Πελοπόννησον Αἰσχίνης οὗτος; Idem de Coron. p. 324. οἱ δ' ὅτ' ἦν ἀσθενῆ τὰ Φιλίππου πράγματα καὶ κομιδὴ μικρά, πολυλάκεις προλεγοντῶν ἡμῶν καὶ παρακαλούντων καὶ διδασκόντων τὰ βέλτιστα, τῆς ἰδίας ἐνεκ' αἰσχροκερδείας τὰ κοινῇ συμφέροντα προϊέντο, τοὺς ὑπάρχοντας ἕκαστοι πολέτας ἐξαπατῶντες καὶ διαφθείροντες, ἕως δούλους ἐποίησαν, Θετταλοὺς Δάοχος Κινέας Θρασύλαος, Ἀρκάδας Κερκιδᾶς Ἱερώνυμος Εὐκαμπίδας, Ἀργεῖους Μύρτις Τελέδαμος Μνασέας, Ἡλείους Εὐξίθεος Κλεόσιμος Ἀρίσταρχος, Μεσσηνίους οἱ Φιλιάδου τοῦ θεοῦ ἐχθροῦ παῖδες Νέων καὶ Θρασύλοχος, Σικωνίους Ἀρίστρατος Ἐπιχάρης, Κορινθίους Δεινάρχος Δημάρατος, Μεγαρέας Πτοιοῦδος Ἐλῖξος Περίλαος, Θηβαίους Τιμόλας Θεογόειτων Ἀνεμοίτας, Εὐβοέας

## FRAGMENT 21.

The orator apparently demands of the dicasts a conviction upon the very decrees which one of the guilty orators had framed. The left hand side of the page alone remains; being bounded on the left by a margin about an inch wide.

- - ΟCΙ - - - -  
 - ΗΤΑΙΜΗΤΕ ΤΑ ΨΗΦΙ  
 ἸΜΑΤΑ ΤΟΥ ΔΗΜΟΥ ΚΑ  
 ΘΑ ΥΜΕΙC ΜΕΝ ΟΜΩ  
 ΜΟΚΑΤΕ ΤΗΝ ΨΗΦΟΝ  
 ΟΙCΕΙΝ ΕΓΓΡΑΨΕ ΔΕ  
 ΑΥΤΟ ΟΥΔΕΙC ΤΩΝ ΕΧΘΡΩΝ  
 ΤΩΝ ΔΗΜΟCΘΕΝΟΥC  
 ΑΛΛΑΥΤΟC ΟΥΤΟCΙ  
 ΑΛΛΟΔΕ Ο ΔΗΜΑΔΗC ΚΑΙ  
 ΤΑΥΤΟΥ ΚΕΛΕΥΟΜΕΝΟC  
 - - - - ΟΥΧ

- - - - ηται, μήτε τὰ ψηφίσματα τοῦ δήμου, καθ' ἃ ὑμεῖς μὲν ὁμωμόκατε τὴν ψήφον αἰσιν· ἐγγράψε δὲ αὐτὰ οὐδεὶς τῶν ἐχθρῶν τῶν Δημοσθένους ἀλλ' αὐτὸς οὐτοσί, ἀλλ' ὅδε ὁ Δημάδης, καὶ ταῦτ' οὐ κελεύόμενος.

Ἱππαρχος Κλείταρχος Σωσίστρατος. ἐπιλείπει με λέγοντα ἢ ἡμέρα τὰ τῶν προδοτῶν ὀνόματα.

συσκευάζονται] The MS. (which is a little mutilated) doubtless had *συνσκευάζεσθαι*, which has been corrected into *συνσκευάζονται*: but perhaps the true reading is *συνεσκευάζοντο*.

ὁμωμόκατε] Dinarch. c. *Demosth.* c. 14. οὐδὲ τῶν ὄρκων, οὓς ὁμωμοκότες ἐφέρετε τὴν ψήφον. *Demosth. de Fals. Leg.* p. 379. (Ed. Reiske) ὁμωμόκατε ψηφιεῖσθαι κατὰ τοὺς νόμους καὶ τὰ ψηφίσματα τὰ τοῦ δήμου.

ἐχθρῶν] This was probably the MS. reading, though the number of letters

## FRAGMENT 12.

Vengeance invoked on the enemies to the prosperity of their country.

The last line in the second column was the last line in the page of the MS., as there is a mutilated margin nearly half an inch wide below it: the last three lines of the first column are wholly wanting. It is not improbable that the columns of this fragment are the lower parts of the third and fourth columns of Fragment 6.

## COLUMN I.

ΠΟΛΕΩΣ - - - ΤΗΝ ΔΑ  
 - - - Ν ΤΗΝ ΕΥΔΑΙΜΟΝΙ  
 ἈΝ ΤΗΝ ΥΠΑΡΧΟΥΣΑΝ  
 ΥΜΙΝ ΕΝ ΤΗ ΧΩΡΑΙ  
 ΚΑΙ ΚΟΙΝΗ ΠΑΣΙ ΚΑΙ ΙΔΙΑ  
 ΕΝΙ ΕΚΑΣΤΩ ΚΑΙ ΕΙΣ  
 ΤΟΥΣ ΤΑΦΟΥΣ ΤΟΥΣ ΤΩΝ  
 ΠΡΟΓΟΝΩΝ ΤΙΜΩΡΗ  
 ΣΑΣΘΑΙ ΤΟΥΣ ΑΔΙΚΟΥΝ  
 ΤΑΣ ΥΠΕΡ ΑΠΑΣΗΣ ΤΗΣ  
 ΠΟΛΕΩΣ ΚΑΙ ΜΗΤΕ  
 ΤΟΥΤΟΥ ΠΑΡΑΚΛΗΣΙΝ

- - - τὴν εὐδαιμονίαν τὴν ὑπάρχουσαν ὑμῖν ἐν τῇ χώρᾳ καὶ κοινῇ πᾶσι καὶ ἰδίᾳ ἐνὶ ἐκάστῳ, καὶ εἰς τοὺς τάφους τοὺς τῶν προγόνων τιμωρήσασθαι τοὺς ἀδικούντας ὑπὲρ ἀπάσης τῆς πόλεως, καὶ μῆτε τούτου παράκλησιν - - -

inserted is full large. The accusers of Demosthenes were anxious to make Demades appear as his friend and accomplice (see Dinarchus, *c. Demosth.* c. 101. more especially), though in truth they were frequently opposed to each other, and Demosthenes in his lost oration *κατὰ Δημάδου* even accused Demades of bri-

## COLUMN II.

ΦΟΔΙ - - - - -  
 ΟΥΤΟΣ ΔΑΝ ΦΑΙΝΟΙΤΟ  
 ΟΥ ΔΙΚΑΙΑ ΠΟΙΗΣΑΣ  
 ΩΣΠΕΡ ΚΑΙ ΟΙ ἄλλοι  
τροπή  
 ΟΙ ΕΠΙ ΤΟΥ ΧΟΡΗΓΕΙΝ  
 ΟΝΤΕΣ ΕΞΟΝΑΥΤΟΙΣ  
 ΜΗ ΕΜΒΑΙΝΕΙΝ ΕΙΣ  
 ΤΟ ΠΛΟΙΟΝ ΟΥΤΩΣ ΟΥΝ  
 ΛΓΩΝΙΔΗΣ ΚΑΙ ΔΗΜΟ  
 ΘΕΝΗΣ ΤΙ ΠΡΟΣΕΙΠΩ  
 ΚΛΑΙΗΣΕΤΕ - - -  
 ΜΗ ΛΑΜ - - -

- - - - - οὗτος δ' ἂν φαίνοιτο οὐ δίκαια ποιήσας, ὥσπερ καὶ οἱ  
 ἄλλοι οἱ ἐπὶ τοῦ χορηγεῖν ὄντες, ἐξὸν αὐτοῖς μὴ ἐμβαίνειν εἰς τὸ  
 πλοῖον. οὕτως οὖν Ἀγωνίδης καὶ Δημοσθένης — τί προσείπω; — κλαυή-  
 σετε - - - - - μὴ λαμ - - -

bery. To what ψήφισμα of Demades  
 Hyperides alludes, I am unable to say:  
 probably to some decree which punished  
 those who were convicted upon it with  
 exile.

I. εὐδαιμονίαν] Dinarch. c. Demosth.  
 c. 64. τὸν λελυμασμένον (Demosthenes)  
 καὶ ἐφθαρκότα τὴν τῆς πόλεως εὐδαιμονίαν.  
 See also c. 93.

τούτου] Agnonides, probably.

II. χορηγεῖν] The scholium above  
 makes it probable that this was the  
 missing word.

πλοῖον] Possibly Hyperides may be  
 referring to the introduction of Harpalus  
 into the Piræus. Dinarch. c. Philocl. capp.  
 1, 2. φάσκων (Philocles) κωλύσειν Ἄρπα-  
 λον εἰς τὸν Πειραιᾶ καταπλεῦσαι, στρατη-  
 γὸς ὑφ' ἡμῶν ἐπὶ τὴν Μουνυχίαν καὶ τὰ  
 νεώρια κεχειροτονημένος, καὶ δῶρα τολμήσας  
 λαβεῖν κατὰ πάντων ὑμῶν.

Ἀγωνίδης] For an account of this  
 orator, who seems to have advocated  
 Demosthenes' cause on the present oc-  
 casion, see Smith's *Dict. Gr. and Rom.*  
*Biogr.* Compare Fragment 6. col. 4.



## FRAGMENT 6.

Hyperides in conclusion begs the dicasts to pay no attention to the tears and entreaties of Demosthenes and his friends.

There is a broad margin above the first line in each of the second, third, and fourth columns: the first six lines of the first column are wanting.

## COLUMN I.

- - - ΕΡΑΥΤΩΝ Ε  
 - - - ΟΙΣ ΤΗΝ ΕΙΡΗ  
 ΝΗΝ ΕΠΟΙΗΣΑΜΕΘΑ  
 - - - Ε ΟΥ ΛΕΓΩ  
 - - - ΝΥΝ  
 - - - ΕΝ ΧΕ

- - - αὐτῶν - - - τὴν εἰρήνην ἐποιησάμεθα - - - -

## COLUMN II.

ΛΥΤΩΠΑΡΕΚΛΑΣΤΟΥ  
 ΗΜΙΝ ΓΙΓΝΕΣΘΑΙ ΚΑΙ  
 ΤΟ ΜΕΝ ΚΑΤΗΓΟΡΕΙΝ  
 ΕΝ ΤΩ ΔΙΚΑΣΤΗΡΙΩ  
 ΚΑΙ ΕΞΕΛΕΓΞΕΙΝ ΤΟΥΣ  
 ΕΙΛΗΦΟΤΑΣ ΤΑ ΧΡΗΜΑ  
 ΤΑ ΚΑΙ ΔΕΔΩΡΟΔΟΚΗ  
 ΚΟΤΑΣ ΚΑΤΑ ΤΗΣ ΠΑΤΡΙ  
 ΔΟΣ - - - - -  
 ΞΕΝ - - - - -  
 ΚΑΤΗ - - - ΤΟ Δ - -  
 - - - - ΕΙΛΗΦΟΤΑΣ  
 - - - - Η ΒΟΥΛΗ  
 - - - - ΕΙΣΑΚΟΥΗ  
 - - - - ΟΝΔΗ  
 - - - - ΞΕΝΤΟ

- - - αὐτῷ παρ' ἐκάστου ἡμῶν γίγνεσθαι· καὶ τὸ μὲν κατηγορεῖν  
 ἐν τῷ δικαστηρίῳ καὶ ἐξελέγχειν τοὺς εἰληφότας τὰ χρήματα καὶ  
 δεδωροδοκηκότας κατὰ τῆς πατρίδος - - - - - εἰληφότας - - - -  
 ἢ βουλὴ - - - - - εἰσακούη - - - - -

II. δεδωροδοκηκότας] Dinarch. c. κατὰ τῆς πατρίδος.  
 Demosth. c. 26. τοὺς δωροδοκεῖν ἐθέλοντας

## COLUMN III.

ΠΑΓΟΥ ΕΑΝ ΔΕ Η ΨΗ  
 ΦΟΣ ΜΗ ΑΚΟΛΟΥΘΟΣ  
 ΓΕΝΗΤΑΙ ΤΟΙΣ ΝΟΜΟΙΣ  
 ΚΑΙ ΤΟΙΣ ΔΙΚΑΙΟΙΣ ΤΟΥ  
 ΤΟ ΔΗΩΑΝΔΡΕΣ ΔΙΚΑ  
 ΣΤΑΙ ΠΑΡ' ΥΜΙΝ ΕΣΤΑΙ  
 ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΝ  
 ΔΙΟΠΕΡ ΔΕΙ ΠΑΝΤΑΣ

[Ἀρείου] Πάγου· ἐὰν δὲ ἡ ψήφος μὴ ἀκόλουθος γένηται τοῖς νόμοις καὶ τοῖς δικαίοις, τοῦτο δὴ, ὃ ἄνδρες δικασταί, παρ' ὑμῖν ἔσται καταλελειμμένον. διόπερ δεῖ πάντας - - - - -

III. καταλελειμμένον] Dinarch. c. Demosth. c. 3. ὁρᾶτε γάρ, ὦ Ἀθηναῖοι, ὅτι παρὰ μὲν ὑμῖν Δημοσθένης οὐτοσί κρίνεται, παρὰ δὲ τοῖς ἄλλοις ὑμεῖς· οἱ σκοποῦσι τίνα ποτὲ γνώμην ἔξετε περὶ τῶν τῇ πατρίδι συμφερόντων, καὶ πότερον τὰς ἰδίας τούτων δωροδοκίας καὶ πονηρίας ἀναδέχεσθε εἰς

ὑμᾶς αὐτοὺς, ἢ φανερόν πᾶσιν ἀνθρώποις ποιήσετε διότι μισεῖτε τοὺς κατὰ τῆς πολιτείας δῶρα λαμβάνοντας, καὶ οὐχ ἴν' ἀφήτε ζητεῖν προσετάξατε τῇ ἐξ Ἀρείου πάγου βουλῇ, ἀλλ' ἵνα ἀποφηνάντων τούτων ὑμεῖς τιμωρήσῃσθε τῶν ἀδικημάτων ἄξιως.

## COLUMN IV.

ΤΑΣ ΔΩΡΑ ΚΑΤΑ ΤΗΣ  
ΠΑΤΡΙΔΟΣ ΚΑΙ ΤΩΝ  
ΝΟΜΩΝ ΜΗ ΔΕ ΤΟΙΣ  
ΔΑΚΡΥΟΙΣ ΤΟΙΣ ΑΓΝΩ-  
ΝΙΔΟΥ ΠΡΟΪΕΧΕΤΕ ΤΟΝ  
ΝΟΥΝ ΕΚΕΙΝΟ ΛΟΓΙΖΟ-  
ΜΕΝΟΙ ΟΤΙ ΑΤΥΧΟΥΝ  
ΤΙ ΜΕΝ ΜΕΝ - - - -

[τοὺς εἰληφό]τας δῶρα κατὰ τῆς πατρίδος καὶ τῶν νόμων, μὴδὲ τοῖς δακρύοις τοῖς Ἀγωνίδου προσέχετε τὸν νοῦν, ἐκείνο λογιζόμενοι ὅτι ἀτυχοῦντι μὲν - - - -

IV. With the whole of the 12th and 6th fragments, compare Dinarch. c. *Demosth.* c. 107—109. Οὐ καταπληκτέον ἐστίν, ἄνδρες Ἀθηναῖοι, οὐδὲ προετέον, εἰάν σωφρονῆτε, τοῖς Δημοσθένους ἐλέοις τὴν κοινὴν καὶ εἰκαίαν ὑπὲρ τῆς πόλεως ἀπολογίαν. οὐδεὶς γὰρ ὑμῶν ἠνάγκαζε τοῦτον τὰ μὴ προσήκοντα χρήματα λαμβάνειν καθ' ὑμῶν, πολλῶ πλείω τῶν ἱκανῶν δι' ὑμᾶς ἕτερα κεκτημένοι, οὐδ' ἀπολογεῖσθαι νῦν ὑπὲρ τῶν ὠμολογημένων ἀδικημάτων, γράψαντα καθ' ἑαυτοῦ θάνατον τὴν ζημίαν· ἀλλ' ἢ ἐκ τοῦ ἄλλου βίου ἔμφυτος αἰσχροκέρδεια καὶ πονηρία ταῦτα εἰς τὴν κεφαλὴν αὐτῷ τέτραψε. μὴ οὖν ἄχθεσθε αὐτοῦ κλαίοντος καὶ ὀδυρομένου· πολὺ γὰρ ἂν δίκαιότερον ἐλεήσετε τὴν χώραν, ἣν οὗτος εἰς τοὺς κινδύνους καθίστησι τοιαῦτα πράττων, ἢ τοὺς ἐξ αὐτῆς γεγεννημένους

ὑμᾶς ἱκετεύει, παρασημαμένη τὰ ὑμέτερα τέκνα καὶ γυναῖκας, τιμωρήσασθαι τὸν προδύτην καὶ σώζειν ἑαυτήν, ὑπὲρ ἧς οἱ πρόγονοι πολλοὺς καὶ καλοὺς κινδύνους ὑπομείναντες ἐλευθέραν αὐτὴν ὑμῖν παραδεδώκασιν, ἐν ᾗ πολλὰ καὶ καλὰ παραδείγματα λείπεται τῆς τῶν τελευτησάντων ἀρετῆς. εἰς ταύτην ἀποβλέψαντας, ὦ Ἀθηναῖοι, καὶ τὰς ἐν αὐτῇ γινομένης πατρίδος θυσίας καὶ τὰς τῶν προγόνων θήκας φέρειν δεῖ τοὺς εὐ φρονούντας τὴν ψῆφον, καὶ ὅταν Δημοσθένης ἐξαπατήσῃ βουλόμενος καὶ παρακρούμενος ὑμᾶς οἰκτιρίζεται καὶ δακρύνῃ, ὑμεῖς εἰς τὸ τῆς πόλεως ἀξίωμα ἀποβλέψαντες καὶ τὴν πρότερον ὅζαν ὑπάρχουσαν αὐτῇ ἀντίθετε, πότερον ἢ πόλις ἐλκενοτέρα διὰ τοῦτον γέγονεν ἢ διὰ τὴν πόλιν Δημοσθένης.

FRAGMENTS OF THE ORATION OF HYPERIDES AGAINST DEMOSTHENES, WHICH ARE TOO BRIEF TO BE ARRANGED UNDER THE PRECEDING SECTIONS.

The following fragments do not occur in the MS. but are preserved by ancient writers.

FROM HARPOCRATION, PHOTIUS, AND SUIDAS.

From Harpocration s. v. *παραγραφή*.

Ὁ δ' Ὑπερίδης ἐν τῷ κατὰ Δημοσθένους οὐδὲ μέχρι παραγραφῆς φησὶν ἀντὶ τοῦ οὐδὲ μέχρι τινὸς ὠρισμένου χρόνου καὶ παραγεγραμμένου, ὃ ἐστὶ περιγεγραμμένου.

From Photius s. v. *παραγραφή*.

Ὁ δὲ Ὑπερίδης ἐν τῷ κατὰ Δημοσθένους οὐδὲ μέχρι παραγραφῆς φησὶν ἀντὶ τοῦ κ. τ. λ.

From Suidas s. v. *παραγραφή*.

Ὁ δὲ Ὑπερίδης ἐν τῷ κατὰ Δημοσθένους οὐδὲ μέχρι παραγραφῆς φησὶν ἀντὶ τοῦ κ. τ. λ.

This passage is alluded to by Phavorinus s. v. *παραγραφῆς*: but he does not name the author. For the *παραγραφῆ*

or *special plea*, see Mr Kennedy's remarks in Smith's *Diet. Gr. and Rom. Antiq.*

## FROM HARPOCRATION, ULPIAN, SUIDAS, AND ZONARAS.

From Harpocration s. v. *διάθεσις*.

*διαθέσθαι ἀντὶ τοῦ συνθέσθαι. Ὑπερίδης κατὰ Δημοσθένους.*

From Ulpian. *Ἐξηγήσεις εἰς τὸν Ὀλυνθ. Β. (Demosth. et Æschin. Opp. Tom. VI. p. 28. Ed. Dobson.)*

*διάθεσις ἀντὶ τοῦ διάπρασιν· Ἀντιφῶν δὲ ἀντὶ τοῦ διοίκησις· καὶ διαθέσθαι ἀντὶ τοῦ διοικῆσαι· παραλαμβάνεται δὲ καὶ ἀντὶ τοῦ συνθέσθαι, ὡς Ὑπερίδης καὶ Δημοσθένης ἐν τοῖς ἐξῇς.*

From Suidas s. v. *διάθεσις*.

*παραλαμβάνεται δὲ τὸ διαθέσθαι καὶ ἀντὶ τοῦ συνθέσθαι, ὡς Ὑπερίδης καὶ Δημοσθένης.*

From Zonaras s. v. *διαθέσθαι*.

*διαθέσθαι. ἀποδόσθαι. ὁ δὲ Ἀντιφῶν ἀντὶ τοῦ διοικῆσαι. ὁ δὲ Ὑπερίδης καὶ Δημοσθένης ἀντὶ τοῦ συνθέσθαι.*

Ulpian, Suidas, and Zonaras have certainly copied from Harpocration : as will appear evident by comparing the entire articles of the four writers.



THE FOLLOWING FRAGMENTS OF THE PAPYRUS BELONG WHOLLY OR PERHAPS ONLY IN PART TO THE ORATION OF HYPERIDES AGAINST DEMOSTHENES.

[Fragments 25. 27. 24. 29. 20. 22. 23. 28. 30. 31. 32.]

FRAGMENT 25.

The letters in the second page indicate that Harpalus is spoken of: *ἐκκλησίαν* or *ἀκρόπολιν* is most likely to have been the missing substantive in the first column. The fragment has no margin above or below.

COLUMN I.

- - - - ΤΕ - -  
 - - - - ΟΝ ΠΟΙ  
 ΟΥCΙΝ ΕΠΕΙΔΗ ΓΑΡ ΗΛ  
 ΘΕΝ Ω ΑΝΔΡΕC ΔΙΚΑ  
 CΤΑΙ ΟΥΤΟC ΕΙC ΤΗΝ  
 ΕΚΚΛΗCΙΑΝ ΚΑΙ ΟΙ ΠΑ

- - - ον ποιούσιν. ἐπειδὴ γὰρ ἦλθεν, ὃ ἄνδρες δικασταί, οὗτος  
 εἰς τὴν ἐκκλησίαν, καὶ οἱ παρόντες] - -

COLUMN II.

Μ - - - -  
 ὈΥΧΟ  
 ΤΟΝ ΑΓ' ΠΑΛΟΝ  
 - Ο C ΕΙ  
 τὸν Ἄρπαλον.

## FRAGMENT 27.

The talents of Harpalus are probably spoken of. The fragment has no margin.

ΑΚΟCΙ  
ΑΝΤΩ  
- ΜΑΛ  
- ΓΑΤ

## FRAGMENT 24.

There are portions of two columns: there is no margin above or below

## COLUMN I.

- - - - ΝΕΙ  
- - - - ΚΗ  
- - - - ΤΟΝΕ  
- - - - ΑΝ  
- - ΥΚΑΤΕΨΗ  
- - ΩΜΕΝΓΑΡ  
- - ΔΕΝΑΝΥΝ  
- - ΟΘΝΗCΚΩ  
- - - - Η - -  
- - - - Τ - -

## COLUMN II.

Ε - - - - -  
Π - - - - -

Μ	-	-	-	-	-
Ω	-	-	-	-	-
π	-	-	-	-	-
̄	-	-	-	-	-

There are the words γάρ, νῦν, and ἀποθνήσκων: also some part of the verb καταψηφίζομαι.

## FRAGMENT 29.

Probably the last line of a column, as there is a piece of a margin below.

ΕΠΟΜΦΕ

This is clearly a part of the verb πέμπω or of one of its compounds.

OF THE FOLLOWING FRAGMENTS NOT A WORD CAN BE  
DETERMINED WITH CERTAINTY.

## FRAGMENT 20.

The right-hand upper corner of a column: the margin being about 3 inches broad.

-	-	-	Ν	-	-	ΠΔ
-	-	-	Ο	-	-	π

## FRAGMENT 22.

The right-hand side of a column: no margin above or below.

-	-	-	-	ΔΕΩΙ
-	-	Η	-	Υ

-	-	-	-	ON
-	-	-	-	ΕΡΟΥ
-	-	-	-	ΔΟ
-	-	-	-	ΤΟΝ
-	-	-	-	ΡΕΙΟΙ
-	-	-	-	ΑΛ
-	-	-	-	ΕΠΕΙ
-	-	-	-	ΕΙΗ Η
-	-	-	-	ΡΑΙ

## FRAGMENT 23.

There are portions of two columns: there is no margin above or below.

## COLUMN I.

-	-	-	-	N
-	-	-	-	CEI
-	-	-	-	ΙΑΦΙ

## COLUMN II.

ΚΑΚΑΙ	-	-	-	-
Α <sup>Π</sup> Η	-	-	-	-
ΜΩΙ	-	-	-	-
Ξ	-	-	-	-
Ο	-	-	-	-
Ε	-	-	-	-
Τ	-	-	-	-
Υ	-	-	-	-

## FRAGMENT 28.

There is no margin of any kind; but the straight stroke in the third line makes it probable that this is the left-hand side of a column.

ΛΟΓΕΙ	-	-	-	-
ΕΙ	-	-	-	-
<u>          </u>	-	-	-	-

I believe that this fragment belongs to Fragment 13, col. 1. See p. 75.

## FRAGMENT 30.

A portion of the right-hand side of a column: there is no margin above or below.

-	-	-	ΝΟΥΕΞΑΙ
-	-	-	ΤΟΝΑΜΑ
-	-	-	ΟΝΠΡΟC

## FRAGMENT 31.

There is no margin of any kind.

-	-	CΩ	-	-
---	---	----	---	---

## FRAGMENT 32.

There are curved fragments of three letters, but they are illegible: there is no margin of any kind.

---

FRAGMENTS OF THE PAPYRUS WHICH APPEAR TO FORM NO  
PART OF THE ORATION OF HYPERIDES AGAINST  
DEMOSTHENES.

[Fragments 9. 13. 17.]

FRAGMENT 9.

This and the following fragment may possibly belong to the Apology of Demosthenes, entitled *περὶ χρυσίου* (Athenæus, Lib. XIII. c. 63. Vol. III. p. 1319. Ed. Dind.), but it is rather to be suspected that they are parts of the same private oration as Fragment 17: they are clearly the exordium of a defence of some kind. There is a broad margin above the first line of the second column.

COLUMN I.

The first five lines wholly wanting.

- - - - - Ω  
- - - - - ΕΝ

COLUMN II.

ΤΗ ΚΑΤΗΓΟΡΙΑΙ ΧΡΗ  
ΘΑΙΟΥΤΩΙ ΚΑΙ ΕΜΕ  
ΕΑΤΕ ΟΝ ΤΡΟΠΟΝ ΠΡΟ  
ΗΓΗΜΑΙ ΚΑΙ ΩΣ ΑΝ  
ΔΥΝΩΜΑΙ ΑΠΟΛΟΓΕΙ  
ΘΑΙ ΚΑΙ ΜΗΔΕΙΣ ΥΜΩ

- - - τῇ κατηγορίᾳ χρῆσθαι, οὕτω καὶ ἐμὲ εἶατε ὄν τρόπον  
προήρημαι καὶ ὥς ἂν δύνωμαι ἀπολογεῖσθαι καὶ μηδεὶς ὑμῶν ἀπαν-  
κ



ἈΠΑΝΤΑ ΤΩ ΜΟΙ ΜΕΤΑ  
 ΣΥ ΛΕΓΟΝΤΙ Η ΤΟΥΘ  
 Ἡ  
 ΥΜΙΝ ΛΕΓΕΙΣ ΜΗΔΕ  
 ΠΡΟΣΤΙΘΕΤΕ ΤΗ ΚΑΤΗ  
 ΓΟΡΙΑΙ ΠΑΡ' ΥΜΩΝ ΑΥ  
 ΤΩΝ ΜΗΔΕΝ ΑΛΛΑ  
 ΜᾶΛΛΟΝ ΤΗ ΑΠΟΛΟΓΙΑ  
 - - ΕΝ - - - Κ - -

τάτω μοι μεταξὺ λέγοντι „ἡ τοῦθ' ἡμῖν λέγεις;“ μὴδὲ προστίθετε  
 τῇ κατηγορίᾳ παρ' ὑμῶν αὐτῶν μὴδέν, ἀλλὰ μᾶλλον τῇ ἀπολογίᾳ  
 - - -

II. This and the following fragment could not, I think, have proceeded from any one who was not actually put upon his trial for some grave offence, and therefore not from Hyperides on the present occasion. It is true, indeed, that Hyperides himself lay under some suspicion of being bribed. Athenæus (Lib. viii. c. 27, Vol. II. pp. 748, 749. Ed. Dind.) quotes as follows from Timocles. Καὶ Ὑπερίδης δὲ ὁ ῥήτωρ ὀψοφάγος ἦν, ὡς φησι Τιμοκλῆς ὁ κωμικὸς ἐν Δήλῳ, διηγούμενος τοὺς παρὰ Ἀρπάλου δωροδοκήσαντας. γράφει δ' οὕτως·

A. Δημοσθένης τάλαντα πεντήκοντ' ἔχει.  
 B. μακάριος, εἴπερ μεταδίδωσι μὴδενί.

A. καὶ Μοιροκλῆς εἵληφε χρυσίον πολὺ.  
 B. ἀνόητος ὁ δίδους, εὐτυχὴς δ' ὁ λαμβάνων.

A. εἵληφε καὶ Δήμων τε καὶ Καλλισθένης.  
 B. πένητες ἦσαν, ὥστε συγγνώμην ἔχω.  
 A. ὁ τ' ἐν λόγοις δεινὸς Ὑπερίδης ἔχει.  
 B. τοὺς ἰχθυοπώλας οὗτος ἡμῶν πλουτιεῖ ὀψοφάγος, ὥστε τοὺς λάρους εἶναι Σύρους.

Dinarchus likewise has to defend himself against a charge of being bribed by Harpalus, c. *Demosth.* capp. 48—52. Notwithstanding, it is difficult to believe that Fragments 9 and 13 can be any part of the oration of Hyperides against Demosthenes.

## FRAGMENT 13.

The same subject continued. There is a broad margin below both columns.

## COLUMN I.

- - - ΝΟΜΟΣ ΟΥ ΚΑ  
ΛΟΝ ΓΑΡ ΕΙ ΜΕΝ ΤΩΙ ΒΟΥ  
ΛΟΜΕΝΩΙ ΚΑΤΑ ΤΩΝ  
ΔΙΚΑΖΟΜΕΝΩΝ ΕΞΟΥ  
ΣΙΑΝ ΔΙΔΩΣΙCΙΝ ΑΠΟ  
ΛΟΓΕΙCΘΑΙ ΔΕ ΚΩΛΥ  
ΕΙ ΙΝΑ ΔΕ ΜΗ ΠΡΟ ΤΟΥ  
ΠΡΑΓΜΑΤΟΣ ΠΟΛΛΟΥC  
ΛΟΓΟΥC ΑΝΑΛΩCΩ  
ΕΠΑΥΤΗΝ ΤΗΝ ΑΠΟΛΟ  
ΓΙΑΝ ΠΟΡΕΥCΟΜΑΙ  
ΤΟΙC ΜΕΝ ΘΕΟΙC ΕΥ  
ΞΑΜΕΝΟC ΒΟΗΘΗ  
CΑΙ ΜΟΙ ΚΑΙ CΩCΑΙ ΕΚ ΤΟΥ  
ΠΑΡΟΝΤΟC ΑΓΩΝΟC  
ΥΜΑC ΔΕ Ω ΑΝΔΡΕC ΔΙ  
ΚΑCΤΑΙ ΕΚΕΙΝΟ ΠΑΡΑΙ  
ΤΗCΟΜΕΝΟC ΠΡΩΤΟΝ

- - - νόμος· οὐ καλὸν γάρ εἰ μὲν τῷ βουλομένῳ κατὰ τῶν  
δικαζομένων ἐξουσίαν δίδωσιν, ἀπολογεῖσθαι δὲ κωλύει· ἵνα δὲ μὴ πρὸ  
τοῦ πράγματος πολλοὺς λόγους ἀναλώσω, ἐπ' αὐτὴν τὴν ἀπολογίαν  
πορεύσομαι, τοῖς μὲν θεοῖς εὐξάμενος βοηθῆσαί μοι καὶ σῶσαι ἐκ τοῦ  
παρόντος ἀγώνος, ὑμᾶς δὲ, ὧ ἄνδρες δικασταί, ἐκεῖνο παραιτησάμενος  
πρῶτον - - -

## COLUMN II.

Ε	-	-	-	-
Δ	-	-	-	-
Κ	-	-	-	-
Η	-	-	-	-
ΛΥ	-	-	-	-
ΚΡΟ	-	-	-	-

## FRAGMENT 17.

This fragment is a portion of a defence. It has the appearance of belonging to a private oration relating to Euphemus, and the subject of it seems to be a disposition of property by will. The name Euphemus occurs in the oration of Demosthenes *πρὸς Βουωτὸν περὶ προικὸς μητρίας*; and it is not impossible that the conclusion of the word *Βουωτὸν* occurs in Column I.

There is a broad margin below the three columns.

## COLUMN I.

-	-	-	-	ωΕΥ
-	-	-	-	ωΤΟΝ

I. *δίδωσιν*] *σι* is erroneously repeated in the MS. and is not corrected.

*θεοῖς κ.τ.λ.*] With this and the preceding fragment compare Demosth. *de Coron.* (*init.*) *Πρῶτον μὲν ὃ ἄνδρες Ἀθηναῖοι τοῖς θεοῖς εὐχόμεαι πᾶσι καὶ πάσαις, ὅσην εὐνοίαν ἔχων ἐγὼ διατελῶ τῇ τε πόλει καὶ πᾶσιν ὑμῖν, τοσαύτην ὑπάρχει μοι παρ' ὑμῶν εἰς τουτονὶ τὸν ἀγῶνα, ἔπειθ' ὃ πέρ ἐστι μάλισθ' ὑπὲρ ὑμῶν καὶ τῆς ὑμετέρας εὐσεβείας τε καὶ δόξης, τοῦτο παραστήσαι τοὺς θεοὺς ὑμῖν, μὴ τὸν ἀντίδικον σύμβουλον*

*ποιήσασθαι περὶ τοῦ πῶς ἀκούειν ὑμᾶς ἐμοὶ δεῖ, σχέτλιον γὰρ ἂν εἴη τοῦτό γε, ἀλλὰ τοὺς νόμους καὶ τὸν ὄρκον, ἐν ᾧ πρὸς ἅπασιν τοῖς ἄλλοις δικαίοις καὶ τοῦτο γέγραπται, τὸ ὁμοίως ἀμφοῖν ἀκροάσασθαι. τοῦτο δ' ἐστὶν οὐ μόνον τὸ μὴ προκατεγνωκέναι μηδέν, οὐδὲ τὸ τὴν εὐνοίαν ἴσην ἀμφοτέροις ἀποδοῦναι, ἀλλὰ καὶ τὸ τῇ τάξει καὶ τῇ ἀπολογίᾳ, ὥς βεβούληται καὶ προήρηται τῶν ἀγωνιζομένων ἕκαστος, οὕτως ἔασαι χρήσασθαι.*

- - - ΔΗΕΤΕ  
 - - - Ε - ΝΟΣ  
 - - - ΟΟΦΛΥ  
 - - Ε - ΑΥΤΟΥ  
 - - - ΟΑΝΤΟΥ  
 - - - ΚΑΙ ΗΣΙ  
 - - - - ΝΝΟ  
 - - - - - CΕΤ  
 - - - - - ΕΙΝ  
 - - - - - Ε  
 - - - - - ΑΤΟ

## COLUMN II.

- - ΑΤΩΙ ΓΕΝΟΧΛΕΙΝ  
 - - ΕΙΝ ΤΟΝ ΕΥΦΗ  
 ΜΟΝ ΑΛΛ ΕΑΝ ΝΥΝ  
 ΔΕ ΤΟΥΤΟ ΠΟΙΗΣΑΝ  
 ΤΕΣ ΕΡΓΩ ΜΕΜΑΡΤΥ  
 ΡΗΚΑΣΙΝ ΑΥΤΟΙΩΣ ΨΕΥ  
 ΔΗΣ ΕΣΤΙΝ Η ΑΙΤΙΑ ΚΑ  
 Τ ΕΜΟΥ ΠΡΟΣ ΔΕ ΤΟΥ  
 ΤΟΙΣ ΠΩΣ ΟΥΚ ΑΤΟΠΟΝ  
 ΕΙ ΜΕΝ ΤΙ ΕΠΑΘΕΝ

- - - - ατω γ' ἐνοχλεῖν - - - - εἰν τὸν Εὐφῆμον, ἀλλ' ἐάν·  
 νῦν δὲ τοῦτο ποιήσαντες ἔργῳ μεμαρτυρήκασιν αὐτοὶ, ὥς ψευδὴς  
 ἐστὶν ἡ αἰτία κατ' ἐμοῦ· πρὸς δὲ τούτοις, πῶς οὐκ ἄτοπον, εἰ μὲν

ΤΟ ΠΑΙΔΙΟΝ Η ΓΙΓΝΟ  
ΜΕΝΟΝ Η ΚΑΙ ΥΣΤΕ  
ΡΟΝ ΤΑΥΤΑΙΣ ΤΑΙΣ ΔΙΑ  
ΘΗΚΑΙΣ ΙΣΧΥΡΙΖΕΣΘΑΙ  
ΑΝ ΑΥΤΟΥΣ ΕΙΝΑΙ ΟΥ

τι ἔπαθε τὸ παιδίον ἢ γιγνόμενον ἢ καὶ ὕστερον, ταύταις ταῖς  
διαθήκαις ἰσχυρίζεσθαι ἂν αὐτοὺς ἐν αἰς υ - - -

II. Εὐφῆμον] Demosth. πρὸς Βοιωτὸν  
ὑπὲρ προικός (pp. 1011, 1012, Ed. Reiske.)  
καὶ οὕτως ὁ πατήρ (Μαντίας) μου (Μαντι-  
θέου) διὰ τὴν αὐτοῦ πρόκλησιν ἀναγκα-  
σθεὶς ἐμμεῖναι τῇ διαίτῃ ἐπὶ μὲν τοῖς γε-  
γεννημένοις ἡγανάκτει καὶ βαρέως ἔφερε,  
καὶ εἰς τὴν οἰκίαν οὐδ' ὥς εἰσδέξασθαι τού-  
τους ἠξίωσεν, εἰς δὲ τοὺς φράτερας ἡναγ-  
κάσθῃ εἰσαγαγεῖν. καὶ τοῦτον μὲν ἐνέ-  
γραψε Βοιωτὸν, τὸν δ' ἕτερον Πάμφιλον.  
ἐμὲ δ' εὐθὺς ἔπεισε περὶ ὀκτωκαίδεκ' ἔτη  
γεγεννημένον τὴν Εὐφῆμου γῆμαι θυγα-  
τέρα, βουλόμενος παῖδας ἐξ ἐμοῦ γενομέ-  
νους ἐπίδειν. ἐγὼ δ', ὡ ἄνδρες δικασταί,  
νομίζων δεῖν καὶ πρότερον καὶ ἐπειδὴ οὗτοι  
ἐλύπουν αὐτὸν δικαζόμενοι καὶ πράγματα  
παρέχοντες, ἐμὲ τούναντίον εὐφραίνειν ἅ-  
παντα ποιοῦνθ' ὅς ἐκείνῳ χαριεῖσθαι μέλ-  
λοιμι, ἐπέισθην αὐτῷ. γήμαντος δέ μου  
τὸν τρόπον τοῦτον ἐκείνος μὲν τὸ θυγά-  
τριόν μου ἐπιδὼν γενόμενον, οὐ πολλοῖς  
ἔτεσιν ὕστερον ἀρρώστησας ἐτελεύτησεν·  
ἐγὼ δ', ὡ ἄνδρες δικασταί, ζῶντος μὲν τοῦ  
πατρὸς οὐδὲν ᾤμην δεῖν ἐναντιοῦσθαι αὐτῷ,  
τελευτήσαντος δ' ἐκείνου εἰσδεξάμην τε

τούτους εἰς τὴν οἰκίαν καὶ τῶν ὄντων ἀπάν-  
των μετέδωκα, οὐχ ὥς ἀδελφοῖς οὖσιν, οὐδὲ  
γὰρ ὑμῶν τοὺς πολλοὺς λελήθασιν ὃν τρό-  
πον οὗτοι γεγόνασιν, νομίζων δ' ἀναγκαῖον  
εἶναί μοι, ἐπειδὴ ὁ πατήρ ἐξηπατήθη, πεί-  
θεσθαι τοῖς νόμοις τοῖς ὑμετέροις. καὶ  
οὕτως ὑπ' ἐμοῦ εἰς τὴν οἰκίαν εἰσδεχθέντες,  
ὥς ἐνεμόμεθα τὰ πατρίᾳ, ἀξιούντος ἐμοῦ  
ἀπολαβεῖν τὴν τῆς μητρὸς προῖκα ἀντενε-  
κάλουν καὶ οὗτοι, καὶ ἔφασαν ὀφείλεσθαι  
καὶ τῇ αὐτῶν μητρὶ τὴν ἴσῃν προῖκα.

Whether our fragment refer to any  
of these parties the reader must judge.

εἰ μὲν τι ἔπαθε κ.τ.λ.] Isæus περὶ τοῦ  
Κλεωνύμου κλήρου (p. 35, Ed. Steph.) οὗτοι  
μὲν διαθήκαις ἰσχυρίζόμενοι τοιαύταις, ἃς  
ἐκεῖνος διέθετο μὲν οὐχ ἡμῖν ἐγκαλῶν ἀλλ'  
ὀργισθεὶς τῶν οἰκείων τινὲ τῶν ἡμετέρων,  
ἔλυσε δὲ πρὸ τοῦ θανάτου, ... ἔτι δὲ Πολυ-  
άρχου τοῦ πατρὸς Κλεωνύμου, πάππου δ'  
ἡμετέρου, προστάξαντος, εἴ τι πάθοι Κλε-  
ωνύμος ἅπαις, ἡμῖν δοῦναι τὰ αὐτοῦ.

ἐν αἰς] The MS. had ειν, but two  
strokes are drawn through the ι.

## COLUMN III.

ΤΟΝ ΕΥΦΗΜΟΝ	-	-	-	-	-
ΚΩΛΥΣΕ	-	-	-	-	-
ΤΟΝ	-	-	-	-	-
ΧΟΝ	-	-	-	-	-
ΤΥΓΙΑΣ	-	-	-	-	-
ΤΕΡ	-	-	-	-	-
ΣΚΕ	-	-	-	-	-

There are the words τὸν Εὐφῆμον; and probably also ἐκώλυσε and μαρτυρίας.





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\* The numbers refer to the pages of this work.

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THE END.

## ALPHABET.

α α α α β β β β γ γ γ γ δ δ δ δ ε ε ε ε ζ ζ ζ ζ  
 η η η η θ θ θ θ ι ι ι ι κ κ κ κ λ λ λ λ μ μ μ μ  
 ν ν ν ν ξ ξ ξ ξ ο ο ο ο π π π π ρ ρ ρ ρ  
 ς ς ς ς σ σ σ σ τ τ τ τ υ υ υ υ φ φ φ φ χ χ χ χ ψ ψ  
 ω ω ω ω

*Examples of words written in smaller characters at the end of lines*

ΤΟΥΤΑΙΤΟΜΕΝΕΥΑ<sup>ns</sup> Frag. 2. ΑΠΙΕΤΙΝΕΝΟΛΡΤΙΔΕ<sup>s</sup> Frag. 4

ΧΥΤΙΟΝ ΠΙΧΗΠΟΙΩΝ D<sup>s</sup> ΧΡΥΣΙΟΝΤΟΙΠΟΥΡΟΥ D<sup>s</sup>

*Examples of Corrections*

ΚΡΟΤΑΜΩΔΙΑΒΩ<sup>ns</sup> Frag. 1. ΠΙΜΕΝΙΑ<sup>ns</sup> Frag. 6

ΤΟΥΑΠΟΔΟΝΤΙ<sup>ns</sup> Frag. 2. ΔΩΚΕΝΟΥ<sup>ns</sup> Frag. 11

ΟΙΝΟΙΘΙ<sup>ns</sup> ΤΟΥΥΠ<sup>ns</sup> Frag. 3. ΑΓΩΝΙΣΤΙΚΑΙ<sup>ns</sup> Frag. 12

ΕΝΕ<sup>ns</sup> ΤΙΝΑΒΟΛΕ<sup>ns</sup> Frag. 4. ΘΗΝ<sup>ns</sup> ΡΩΤΕΡΟΝ<sup>ns</sup> Frag. 13

*Examples of N expressed by a stroke above the letter*

ΚΑΤΑ<sup>ns</sup> Frag. 14. ΚΑΙΔΗΜΑΔΗΝΑ<sup>ns</sup> Frag. 14

*Examples of Scholia ?*

ΚΗ<sup>ns</sup> Frag. 11. ΟΥΑΝΤΑΣΟΠ<sup>ns</sup> Frag. 5

ΟΙΕΠΙΤΟΥΧΟΥ<sup>ns</sup> Frag. 12. ΚΑΚΑΠΕΡΙΘΗ<sup>ns</sup>

*Examples of other marks employed in the MS.*

ΕΛΛΗΤΟΙΠΠΟΡΙΩΝ Frag. 4. ΜΩΝΚΑΠΩΝΝΟΣ Frag. 4.

ΤΩΝΚΑΘΙΛΛΟΦΙ D<sup>s</sup> ΔΟΚΑΙ<sup>ns</sup> Frag. 10.

ΛΑΘΩΤΩΣΚΟΝΤΑ Frag. 5.

ΘΕΜΕΝΗΤΟΥΤΗΝ Frag. 11. ΥΠΕΡΤΟΥΟΥ<sup>ns</sup> Frag. 14



















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